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THE NATIVITY'S CLOISTERS LOOK UPON A VANISHED VILLAGE

**The History of the North Bridgeport Parish Is the
Saga of an Important Era; Great Mills Flour-
ished, Whole Communities Came from Eng-
land; The Faith Was Propagated.**

**Ethan Ferris Bishop Gave up Law for the Priest-
hood, Founded the Church of the Nativity and
Introduced Hooded Monks to the Episco-
pal Church in America.**

THE MILLS ARE RUINS, THE PEOPLE GONE

By WILLIAM W. ROBERTS

A millpond, a stone quarry and a railroad led to the conversion of a lawyer into the priesthood, made a millionaire of a stone-mason, transformed the Church in America and brought from abroad Religious Orders which have vitally influenced this country for three-quarters of a century.

These facts are traced historically since word reached Bridgeport last week that the Episcopal Order of the Sisters of the Tabernacle, cloistered here in St. Saviour's Convent for a decade had been transferred permanently to The Sisterhood of the Transfiguration at Glendale, O.

The Rt. Rev. Frederick G. Budlong, Episcopal Bishop of Connecticut, soon is expected to announce new plans for buildings which have served for 75 years alternately as a monastery or a convent.

On the left side of Sylvan avenue, ascending the hill at Carson street, a group of grey-stone buildings may be seen in various stages of disuse. Among these the convent and The

Church of the Nativity stand forth prominently. On the right of the road lies a dank swamp. A stone-quarry, opened nearly a century ago, adjoins. The Housatonic railroad tracks pass above on a hillside.

These separate units in an historical chain of circumstances, attract but passing notice yet reflect a traditional greatness once prominently displayed on maps of Connecticut as "North Bridgeport"—including great mills which made a brand of cloth known widely in many nations, provided big railway revenue, and employed hundreds of weavers brought from England, Wales and North Ireland.

In its heyday Carson street boasted a railway station, the city's water-works and pumping station, ice-houses along the shores of Bunnell's pond, huge barracks for mill help, tenements for skilled workers, and other woolen and cotton mills on the far shore of the Pequonnock river.

Vanished Village

Today there is but mire where once the mills covered acreage, the water-

works and the station are gone, the railroad no longer operates, and many of the tenements have been razed by condemnation.

Likewise the devotional chant of hooded monks and veiled nuns is stilled in the Monastery of "St. John the Evangelist," and in "St. Saviour's Convent" that flourished here since 1856. Nor do the neighborhood children gather daily as they once did for free schooling and religious training, in the study of the Chapel of the Nativity operated as a mission of Trinity Church.

Church Still Open

Yet, in the passing of this community, Religion, basis for this article, surpasses and survives its surroundings, as is shown by the fact that The Church of the Nativity with Rev. H. C. Dyer its chaplain, assisted by visiting priests, still offers services as it has since 1856.

Turning back the centuries, Colonial records indicate a grist mill built here by Stephen Burroughs who hired Josiah Smith as miller about 1691. Trade, shipping, and homes centered about Old Mill Green and the upper Pequonnock river then.

Approaching the year 1835, railroads were inaugurated. Among great builders was Alfred Bishop of Bridgeport, contractor for the New York and New Haven, The Naugatuck, The Housatonic and other railroads of which he became a large stockholder.

The Bishop Family

Two sons, Ethan Ferris Bishop, and William D. Bishop, educated as lawyers in Yale and trained for railroad management, took over their father's interests at his death, 1849.

William later entered politics and became a national figure.

Ethan Bishop assumed presidency of the Naugatuck system, operated the Milwaukee and Chicago, the Milwaukee and Watertown and The Dubuque and Sioux City railroads, in the West. He was president of the Naugatuck Railroad from 1851 to 1855. He also was the first vice-president of Bridgeport Hospital when it opened under the late P. T. Barnum. He died December 7, 1883 at his attractive residence, Courtland street and Fairfield avenue, now occupied by his daughter, Miss Elizabeth Bishop.

Before 1835 the Burroughs mill had been replaced by other structures operated by Benjamin Sherman, John Williams and John Seeley, records disclose. Large stone buildings for the manufacture of cotton, linen and woolen cloth by machinery had been erected on the site about 1830, in which Thomas Fitch of Norwalk, hero of "Yankee Doodle" was recorded as a part owner.

About this time, at Utica, N. Y., William R. Bunnell worked in the American Mills making muslin. He was attracted to the Pequonnock Mills and with his brothers, James F., and Thomas F. Bunnell, succeeded in buying a controlling interest through Dr. Thomas Fitch, in Philadelphia.

Bunnell and his associates incorporated the Pequonnock Manufacturing company, built a large dam, added to the buildings, and increased the looms. Needing weavers, hundreds of families were imported from England, Wales and the North of Ireland. To house these, large barracks and tenements were built on Sylvan avenue and on Carson street, from stone quarried in fields adjoining.

North Bridgeport grew into a small metropolis, and business flourished until the administration of James K. Polk, when a woolen's tariff is said to have brought depression. In 1846 idleness prevailed, and for years these families were in a deplorable condition, records disclose.

St. John's Episcopal church, of which Ethan Ferris Bishop was a member, though of a Presbyterian family, was in close touch with the Church of England weavers from

abroad. St. John's church sought to educate the children and to provide religious service in North Bridgeport.

Bishop Aided Families

Ethan Bishop spent freely of his money to aid the distressed. He also secured a small building from Nathaniel Green, an owner of the Pequonnock Mills, and used it for school and mission purposes about 1854. Thus began the Church of the Nativity.

Four strong links are found in the chain of circumstances then formed which were destined to upset the established precepts of the early Fifth's:

1. Ethan F. Bishop—lawyer, railroad magnate and philanthropist—disclosed by his actions that he felt money alone would not bring complete happiness to these weavers, accustomed as they had been to a religious service more closely resembling the Roman service which was shunned by the Colonists, their descendants.

Bishop is recorded as having sought permission from Rev. Gurdon C. Coit, rector of St. John's, and from the Bishop of Connecticut, to act as lay reader in the mission. Permission granted, he began to work personally among the poor.

2. Rev. Thomas J. Synnott, Roman Catholic prelate, came to this city in 1852 and immediately began to build up parishes in East Bridgeport, Bridgeport center, and in Fairfield. He erected St. Augustine's church in 1854 from a stone quarry at the Pequonnock Mills. His labors among the weavers there led at one time to the purchase of a tract of land for church purposes. He had an outstanding personality and took part in all civic projects, giving liberally of both time and money.

3. Bunnell launched his water supply system in 1853 at the same spot, by erecting a large reservoir on the hill above the mills.

4. Joseph Richardson, mason-contractor, constructed this reservoir in 1854 for The Bridgeport Hydraulic company, as the Bunnell project later was known.

The four strong links in the chain, noted above, were all civic-minded men of broad vision, men of broad influence in business and religion. Working interrelatedly at North Bridgeport they naturally influenced

one another. The results of their labors, viewed posthumously, is striking.

St. John's church, the parent Episcopal body in Bridgeport offered so-called "low" form of ritual, as distinguished from "high," or choral form, the sung mass and other ritual. This was in keeping with the times. On the other hand, Ethan Bishop who openly debated in favor of Catholicism, favored "high" service for his projected church.

Bishop planned the Church of the Nativity, its school and its cloisters. Richardson gave of his knowledge and time, and erected the structure as it stands today.

Stone was nearby and there is tradition that Father Synnott, who then controlled the output of the quarry, gave a quantity to St. John's church. As this fact cannot readily be substantiated, it may be assumed that he gave this stone to Bishop for the mission being built for St. John's.

Bishop Is Ordained

Lacking a priest to conduct the service desired by Bishop, he himself acted first as lay reader in the mission, later relinquished his business pursuits to enter Trinity College, Hartford, where he was graduated and ordained as a priest, September 22, 1863. Records show that in the Church of the Nativity, since its organization as a church, June 4, 1856, "Choral Service" has been maintained.

The effect of this institution upon the Church here, in New England, and throughout the United States becomes apparent as other religious facts are unfolded. The immediate effect of the establishment of The Ira Gregory, John Hurd, William M. Hubbell and Harry M. Sherman from St. John's fold. A few years later, Joseph Richardson, Eli Thompson, Church of the Nativity was to take sixty others followed, when they organized Trinity Church as a "High" church.

In connection with Richardson's free service to Bishop in building The Nativity, it is significant to note that those who organized The Church of the Nativity were largely associates of Alfred Bishop in railroad building or operation. That their influence was at Richardson's com-

mand a few years later is evident. He was the mason-contractor who built the long New York Central tunnel extending from Ninety-Sixth

Only the Church Remains of a Once Thriving Community of No. Bridgeport.

A Mediaeval Spot in a Far Corner of Modern City Still Stands.

TRADITIONS SAVED

street to Twenty-Second street under Park avenue, a distance of seven miles, and also erected the first Grand Central Station on Forty-Second street.

Richardson died leaving a fortune estimated at more than \$20,000,000 and the name of an eccentric as was widely publicized some years ago in the "Spite-house" suit of New York city. Until his death he kept a summer home opposite the reservoir.

Catholicism Flourished

Another possible effect of Bishop's change in religious service here is shown in the spread of Catholicism under the ministration of Father Synnot, who died in 1886. Orcutt records that Father Synnot when assumed his work here he found 500 Roman Catholic communicants, one small church at Washington avenue and Arch street, and a strong prejudice against the Faith.

When he died Father Synnot had built more than one million dollars worth of buildings and the communicants in Bridgeport numbered more than 4,000.

Choral service having been established, the Rev. E. F. Bishop turned to higher religious affairs. He sought to duplicate in America, the Orders for men and women which had been introduced in the Roman Church.

He found a men's Order founded by the Church of England at Oxford in 1865, by Bishop Crowley, known as "The Society of Mission Priests

of St. John the Evangelist," whose members were "devoted to the cultivation of a life dedicated to God, according to the principles of poverty, chastity and obedience, occupying themselves in missionary and educational work." Bishop brought members of this order to Bridgeport.

First Order in U. S.

While there is a reticence upon the part of Episcopal clergy to claim that he brought the first Order of men to the United States, there are serious grounds upon which to advance such claim. The official year book of the Episcopal Church states that this order was founded in 1872 in the United States. On the other hand Orcutt, the historian, himself a minister, well acquainted with Rev. Bishop, writes that Bishop "studied under priests of The Order of St. John" as early as 1865, and that they taught school here.

Members of this order at frequent times are recorded as officiating in the pulpit of the Mission and in the school of early years. They were in the Monastery of St. John at the time of Father Bishop's death.

Rev. Joseph A. Raclopp, present rector of Trinity Church has told The Post tradition holds that Bishop brought the Order from Cambridge shortly after it was founded in England.

Several Orders of the Episcopal Church for women, the "Poor Clares"

of the Order of the Holy Cross, The Sisters of the Transfiguration, and until recently, The Sisters of The Tabernacle, founded in Nashville, Tenn., in 1918 have been identified with the Church of the Nativity.

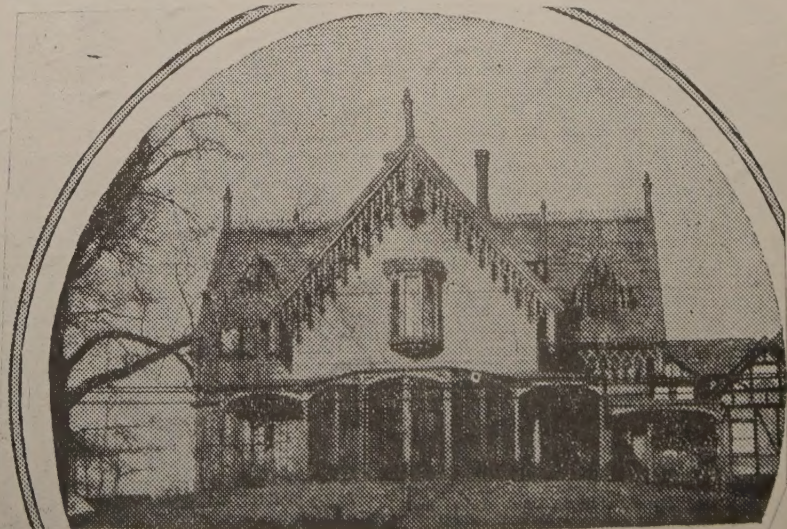
Though the Monastery of "St. John the Evangelist" at Bridgeport could not boast that it had originated that order, The Convent of St. Saviour's, also within the walls of The Nativity Church, can rightfully do so, for this Order of Sisters came here upon its foundation and but recently have been dismissed by their Bishop to other Orders, as seen in an opening paragraph of this record. Mother Gabriel as the Superior and many nuns were educated for their life's work in Bridgeport.

The Sisters of The Tabernacle seldom if ever were seen upon Bridgeport streets, for they were of the "contemplative group"—"devoted to the perpetual adoration and intercession before the Blessed Sacrament."

The Monastery of St. John and the Convent of St. Saviour's are today unoccupied, but the influence of those who have studied within has been felt in the United States and in missionary fields elsewhere.

Thus a millpond, a stone quarry and a railroad led to the priesthood, to riches, and had a large share in changing and spreading the Gospel throughout New England and the world.

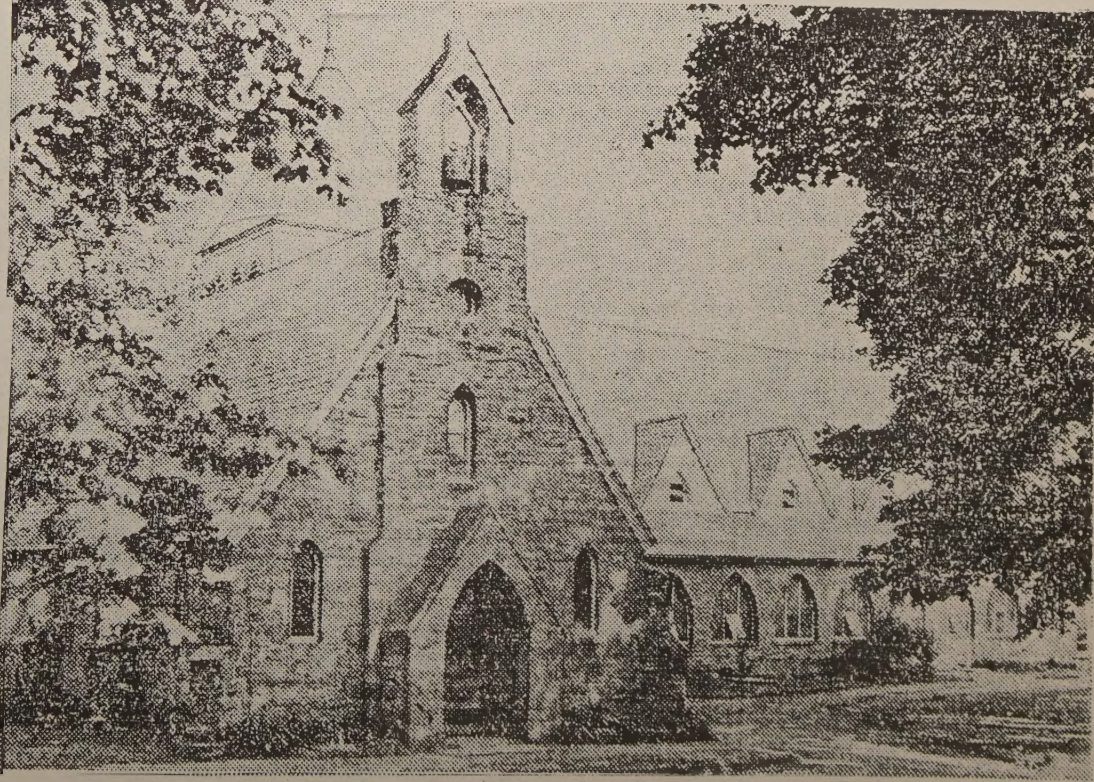
THE BRIDGEPORT SUNDAY POST, DECEMBER 16, 1934



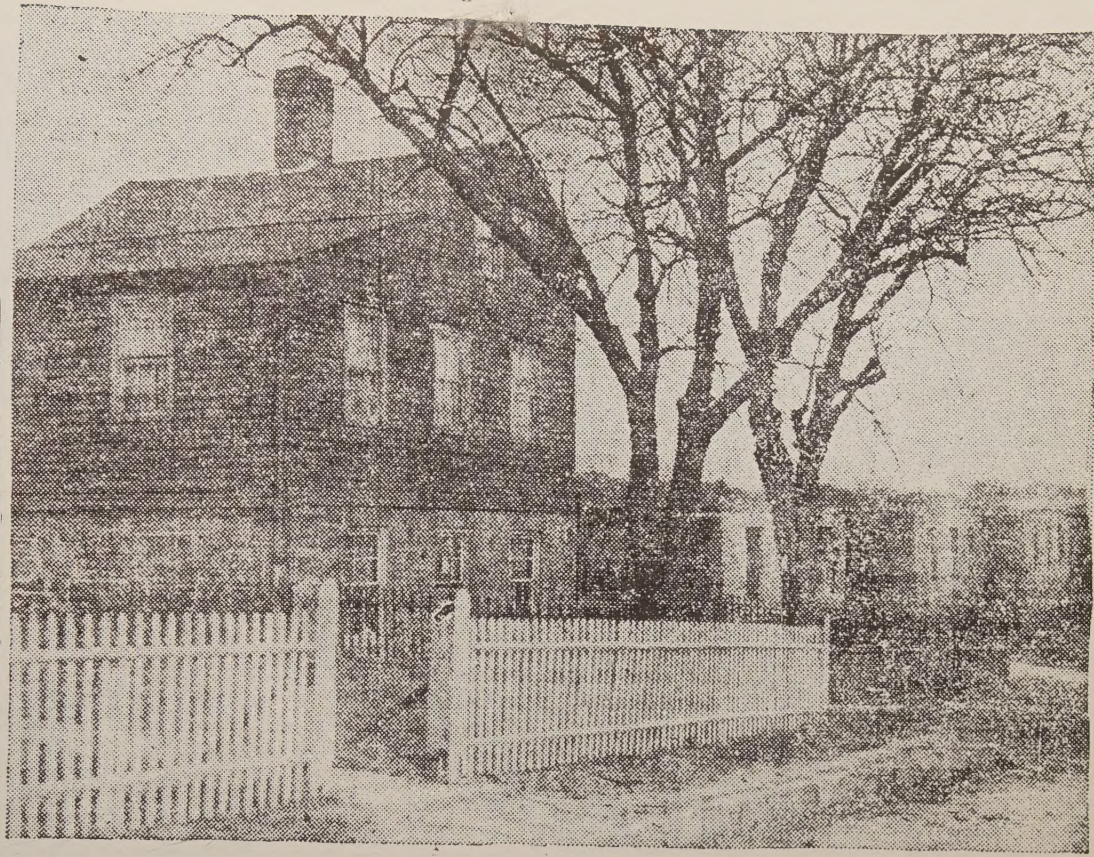
The Bishop Home

Scenes of a Forgotten Chapter in Bridgeport's History

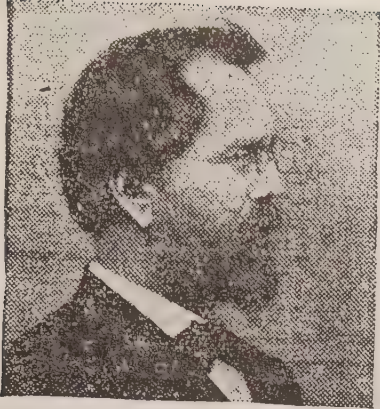
The cloistered Episcopal Church of the Nativity, a medieval scene in modern America.



Carson street today, showing the original tenement of the mills and the ruins of others.



Site of the large Pequonnock Mills



The Rev. Ethan Ferris Bishop.



Below—The Pequonnock Mill Barracks and the Convent of St. Saviour



A village once surrounded the walls of the Church of the Nativity, at Carson street and Sylvan avenue, which was the railroad stop known as North Bridgeport. Upper right—Site of the large Pequonnock Mills showing the walls and tail-race. Upper left—Carson street today, showing the original tenement of the mills and the ruins of others. Center—The cloistered Episcopal Church of the Nativity, a medieval scene in modern America. The Rev. Ethan Ferris Bishop, founder of the church, and the Bishop home on Courtland Hill. Below—The Pequonnock Mill Barracks and the Convent of St. Saviour.

St. John's Parish,

Stamford, Connecticut.



Advent, 1898.



Lloyd Library.

Mr. Henry Lloyd, of London, for some time resident on Long Island gave his private library to St. John's parish over a hundred years ago. The letter conveying the trust is printed here as a matter of historical interest. A card catalogue of the new library has just been made, and the library transferred from the Rectory to a room in the parish building to be called "The Lloyd Library." Books will be lent on somewhat less rigorous terms than those named in the deed of gift to parishioners desiring them. The library contains about one thousand volumes, some of them very old, rare and interesting. Mr. Lloyd left no fund to increase the library. But there is an income of \$25 a year from the John Day Ferguson Fund, and an annual offering is taken on the second Sunday morning in June to replenish the library. Private gifts of valuable books or of money to buy them will be very gratefully received by the Rector.

DEED OF GIFT OF LLOYD LIBRARY.

The Books contained in the foregoing Catalogue (together with the Secretary and Book Case that will accompany them) are the Donation of, and presented by me the Subscriber, Residing in Bryanston Street, No. 11 Portman Square and Parish of St. Mary Le Bone, in the County of Middlesex, in the Kingdom

of Great Britain: To the Reverend Doctor Ebenezer Diblee, and to the Wardens and Vestry of the Episcopal Church of St. John in Stamford, in the County of Fairfield in the State of Connecticut in North America, and to their successors in said offices, for the time being: In Trust (The Books) primarily and principally, for the use of the Ministers and the Congregation of the said Church of Stamford, and occasionally for that of the Episcopal Church of Horse Neck, in the Township of Greenwich in the said State of Connecticut, and only during the time of its continuance under the Cure of the Minister of St. John's Church in Stamford, aforesaid, and also for the use of People of every other Denomination desirous of perusing them, residing within the limits of the Township of Stamford afore'd only: Under the following Restrictions viz: To be delivered out on Loan at the discretion of the Minister of said Church of Stamford for the time being, No one Person to have more than one Volume at the same time: He the said Minister ever taking a Promissory Penal Receipt of the Borrower, for treble the Value of its appraisement, for its return in a certain Limited time according to the size of the Book Lent; and in case of a default to be appropriated towards the purchase of another, in its stead, any over plus to be returned to the Borrower, and the deficiency if any to be made good by him.

For preserving the foregoing Catalogue entire, Books, worn out to be replaced, and Bindings renewed, by Voluntary Contributions in the Church, Notified the Sunday week before the Collection, to be repeated with the Consent of the Wardens, as often as shall be required by the Minister, the overplus if any, to remain with him, to be added to the next Collection for any purpose whatever, Voted by the Congregation.

Suitable shelves sufficient for arranging all the Books as they rise in the Catalogue, in their proper order, for Comparing them with the Catalogue, to be provided, put up, and always continued for that use, in whatever House the Books are Deposited, the Charges of which, together with that of removing and putting them up in any other House or Houses, to be defrayed by the aforesaid Congregation, by Voluntary Contribution or Subscription also, or instead of frequent Collections for defraying the before mentioned small incidental Charges, would it not be better to raise a Small Fund for those purposes by Contribution in the Church; to be lodged with the Minister? the Receipts and Disbursements of which, to be accounted for by him, with the Wardens annually at Easter.

The Books, Bureau and Book Case, at all times to be deposited with the Minister, of St. John's Church aforesaid for the before mentioned uses, on Condition of his obligating himself to the Wardens and their suc-

cessors for the time being, by a written Instrument under his Hand and Seal, in presence of two sufficient Witnesses, annually to Exhibit all of the aforesaid Books in his possession together with a List of all those that are Lent, to them, and to the new Wardens of said Church annually, at Easter on the Day of their Election, to be compared with the Catalogue; and obligating himself to replace any Book or Books that shall then be missing in a reasonable time to be ascertained between him and the Wardens; Fire, Theft, Robbery, or any other extraordinary unavoidable Casualties excepted.

An appraisement to be made of all the Books by the Minister and the Wardens to ascertain the Value of each Book, w^{ch} for convenience may be set against it on the right hand margin of the Catalogue.

The Books Contained in the Catalogue, with what follows under it, should be Registered on the Records of the aforesaid Church, either by the Minister or his Clerk whoever of them keeps the Records.

An alphabetical List always to be regularly kept of all the Books lent, when deliv'd, ye time limited for, and that of their return. * * * * *

The Books to remain in the possession of the Minister in his own Dwelling House, unless, and until, it may please God to enlarge and put into the Hearts of Liberal and well disposed People, either by voluntary Contribution, Subscription, or by Public or private Donations, so to increase it as to become necessary to build a Library for the reception of the Books; and which at the same time may serve for a Vestry Room and Study, should the Minister incline to make use of it for that purpose; To be set on a vacant spot of Ground belonging to the Town of Stanford, aforesaid, at a distance no further from the Parsonage House, should one be erected, than to be beyond the reach of Flames, should it be unfortunately Burnt.

Flattering myself that the inhabitants of all Denominations will cheerfully embrace the opportunity of obliging the Church with a Grant of the Land for so valuable a purpose, the benefit of perusing the Books being extended to them all, under the foregoing restrictions.

The Minister of the aforesaid Church of St. John, at all times to be the Keeper, and retain the direction of the Library as aforesaid, should he chuse to take ye care of it upon himself.

Let the Pew, in the Church without any the least application, so freely and generously presented me with, be by a standing vote of the Congregation appropriated to the use of strangers, ever reserving it for that of my Nephew Mr. Henry Lloyd and his Descen-

dants having any, should he or either of them Reside or Settle in Stanford.

Although good People may unhappily differ in opinion here (Like Mariners, bound to the same distant Country steering different Courses, some, more direct, some more oblique,) will at last meet in the same Haven, and then all differences subsiding will unite with each other and be perfectly Happy in the Regions of Eternal Bliss.

That every Blessing may attend you is the earnest wish of him who wth every mark of Esteem begs leave to subscribe himself

Rev'd and dear Sir,

Your Constant Friend

and Servant,

HENRY LLOYD.

Bryanston Street No. 11

Portman Square London

June 19th 1795.

Samuel Seabury Window at Trinity Church, Wauwatosa, Wisc.



I CERTIFY, That this day, 12th June 1797. in St Paul's Church, Balto,

I confirmed *Elizabeth Payne*, according to the Form prescribed by the Protestant Episcopal Church, which will further appear by referring to the Records of the said Parish Church; and I humbly implore Almighty GOD that *she* may continue a faithful Disciple of JESUS CHRIST, and never forsake the Communion of the said Church in which *she* has been incorporated, and by *her* own Act and Deed freely chosen, in the Presence of GOD and his Church.

Thos. Jn. Claggett, Bishop of
the Protestant Episcopal Church of Maryland.

Test.
Joseph G. Bends.

According to one tradition, Bp. Thomas John Claggett adopted the practice of issuing Confirmation certificates like the above from Bishop Seabury. If our first diocesan issued them, we have yet to discover an example.



The following columns show the different modes of bestowing charities under any, or as many of the fol

SUBS

WE, whose names are underwritten, severally promise on demand to pay to Gardner Green incorporated by the legislature of Massachusetts, March 1810, or to his successor in office, the sum expressed (on condition, however, that when an act incorporating trustees for similar purposes in any diocese ; the property or monies that may or shall be then in the treasury, or in possession of any state, thus having obtained an act incorporating a board of trustees for the purposes aforesaid, is, that each state shall have their own property or money, which may then be in possession of any state, returned, whenever an act of incorporation is obtained by the legislature thereof, to hold it in

<i>Names.</i>	<i>Towns.</i>	<i>States.</i>	For the support of a bishop ; the principal to be given him, or the interest or annual income only, as the trustees shall think proper, unless the donor shall direct otherwise.	For the purpose of assisting any indigent church or churches, at the discretion of the trustees ; unless the donor shall appropriate the same to any particular church.
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riches for pious purposes. The generous donors will write their charity or bestowing heads, as they may feel able and disposed.

SCRIPTION.

of Boston, Esq. treasurer of " The Trustees of donations to the Protestant Episcopal Church," incorporated by the legislature of Massachusetts, March 1810, for the use of the said trustees, to be applied as hereafter directed. Several sums set against our respective names, for the use of the said trustees, to be applied as hereafter directed. Respecting the Episcopal Church shall have been obtained in either of the other states of the eastern part of the present board of trustees, which was given by members or other benefactors of either of the said states ; the said property or monies shall be given up to the said board, if they request it. The meaning of the present board of trustees, and not having been appropriated to any pious or charitable purpose, shall be a trust for pious and charitable purposes.)

For the purpose of aiding in the recovery of property belonging to the church, or other expenses incurred respecting the diocese, at the discretion of the trustees.	For supporting preaching in vacant churches, or places where there are a number of Episcopalians, as the bishop and his chapter or standing committee shall direct.	For the purchase of bibles, prayer books, and religious tracts to be distributed as the bishop and his chapter shall direct, or for any other pious purpose, as the donor directs.	Manuscripts, pamphlets, and other papers respecting the church, as well as books old or new, will be gratefully accepted as the beginning of a diocesan library, to be kept by the bishop for the time being.
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SUBSCRIPTION BLANK USED BY THE DIOCESE OF MASSACHUSETTS IN 1810

Preserving Parish History

By JOHN H. GOODROW

It was Henry Ford who is reputed to have said, "History is bunk!" I've always wondered about that, especially when I visit Greenfield Village, in Dearborn, Mich., where much of the 19th and 20th century has been preserved for us by the interest of Mr. Ford, including his boyhood home and the shop in which he developed his first motor car.

We are all aware that in recent years communities all over the country have established collections of social and folk history, memorabilia, and exhibits of "how it used to be." Churches should take a serious and continuing interest in this process, and, indeed, many do. This essay is meant to give some simple direction in that process and to share some thoughts on how many parishes and missions might go about systematically assembling their respective histories.

First — the parish must, of course, keep its official documents and correspondence. All legal documents related

to the business of the church, such as abstracts of title, mortgage instruments, minutes of vestry meetings, and of annual or special meetings, should be carefully preserved and kept in a safe place. These documents serve important legal purposes and certainly will provide a researcher with a wealth of information, especially the names and often the street addresses of the parish forefathers.

Second — an archive collection of all other documents and publications related to the parish should be kept on file. Things such as diocesan journals, newspapers, and magazine clippings, as well as parish newsletters and Sunday bulletins need to be carefully and faithfully kept in a safe and proper place. Sunday bulletins are especially important because we tend to throw them away after the service. They become much like obsolete railroad timetables, or the no longer valid passes on trains (they were numerous in the 19th and early 20th centuries).

Collectors of such items now hope to find a Santa Fe or a Union Pacific timetable of, say, the years 1899 or 1901 or 1903, but unfortunately they were destroyed years ago! Sunday bulletins can fall into the same category. So, preserve these bulletins.

Third — all official ecclesiastical registers and related documents should be

carefully preserved. Again, these are the documents giving extensive information regarding families — births, marriages, deaths, and the like. In the reconstruction of a parish history, such documents and registers are absolutely vital.

Fourth — all correspondence of the parish should receive careful and regular scrutiny by a person with some knowledge as an historiographer to see just what should be saved and what should be discarded. Many times the rector's correspondence can give information about the parish's life that would not be discovered if only the parish registers and official documents are available for research. Equally so with minute books of the vestry and of parish organizations.

Fifth — photographs should be taken and others solicited from church members and the community. These should be carefully identified and placed on file and preserved, for they will give a picto-

rial record to those who will come into the life of the church in later years.

With the advent of such devices as tape recorders, churches can now easily record the voices of the membership and of the services, and even of meetings. An oral history project is an easy but vital one for any church, and it can be organized by preparing a simple series of questions to be asked of members — or of non-members for that matter — regarding their recollections of the work and activities of the church. Incidentally, this project does not have to be confined to the more senior members of the church, for the impressions of both young and old alike are important.

As to the storage of archives: this often will present problems. I have found that the local history collection of a nearby university has been pleased to receive many of our parish archives on a permanent loan basis. This not only assures proper access of such records to the public, but also assures their proper and professional cataloging and preservation, usually at no cost to the parish. Many states have similar facilities for storing historical archives.

If a parish plans to keep and care for its own archives, the person or persons in charge should be conversant with proper storage techniques, and the parish budget should include an item to underwrite such a program. For example,

From a more practical standpoint, a church interested in preserving its history can often be the keystone for the preservation of an entire neighborhood by giving leadership in the creation of an "historic district." While direct grants are not available to such districts, there are significant tax benefits for individual and corporate taxpayers owning such properties in an historic district.

state historical commissions are glad to consider marking a church of sufficient antiquity or notable architecture, or a building that was the scene of an historic event, for such identification.

Many states even provide grants for the restoration and care of historic buildings, and such designation can often mean additional income for a church interested in preserving or restoring a building. The federal government also provides recognition and help through the National Register of Historic Places.

newspapers are printed on cheap paper with a high sulphite content. That's why old newspapers turn brown, curl up, and deteriorate. Clippings not stored and treated properly will simply turn to dust in a short period of time, leaving the church with a loss of material that often cannot be replaced. A professional librarian can help guard against such losses.

As for the church buildings themselves, all states have methods of marking historical sites and buildings, and

CERTIFICATE.



Mrs Rebecca Boque was

CONFIRMED

THE RIGHT REVEREND FATHER IN GOD,

Wm Thomas & Dorchester D. J. Webb,

BISHOP OF CONNECTICUT

IN HIS VISITATION OF

The Parish of St. John Church Epoc

ON

the fifteenth day of September

In the year of our Redemption,

1844

Church

Solomon C Withersock Rector.

CONFIRMATION.

CHRISTIAN REMEMBER



THE SOLEMN VOW, PROMISE, AND PROFESSION,
HEREIN MADE BY

THEE
IN THE SIGHT OF GOD AND HIS CHURCH.
DOST THOU

here, in the presence of God and His congregation,

RENEW

the solemn promise and vow that ye made, or that was made in your name at your baptism, ratifying and confirming the same, and acknowledging yourself bound to believe and to do all those things that ye then undertook or your sponsors then undertook for you?

I DO.

WHEREFORE NOW,
MEMBER OF CHRIST, DAILY REMEMBER
HOW THE CHURCH OF CHRIST THEN OFFERED UP ITS PRAYER FOR
THEE.

Prayer

Strengthen, O Lord, with the Holy Ghost the Comforter, and daily increase thy manifold gifts of grace in this thy servant—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill thy servant, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

CHILD OF GOD, REMEMBER,

HOW ON THEE AND ON THY HEAD RESTS NOW AND EVER,

From God's Chosen Servant,

AN APOSTOLIC BLESSING.

Blessing

Defend, O Lord, this thy servant, with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come to thine everlasting kingdom.

Remember of the Kingdom of Heaven. Remember.

That Heavenly Grace was thereby given unto

THEE.

Daily to live as becomes these thy spiritual privileges.

One higher grace in the Christian life yet awaits thee—worthily to approach

THE TABLE OF THY DYING LORD.

DO THIS, CHRISTIAN.

IN REMEMBRANCE OF HIM WHO DIED FOR THEE

AMEN. SO BE IT.

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EARLY RECIPIENTS OF HELP FROM THE SOCIETY FOR THE INCREASE OF THE MINISTRY

S. I. M. 1857—1907.

*Deceased, or not to be traced.
†Consecrated as Bishops.

A

Ackley, William N.
*Allen, Charles De L.
*Allen, Myron D.
Adams, James C.
*Allen, E. R. W.
Atwell, Benjamin W.
Applegate, Legh W.
*Adams, Chester
*Abercrombie, James, Jr.
Allen, Charles M.
*Amsden, Galen
*Arnett, Charles T., Jr.
*Austin, William Cleland
*Antrim, Thomas M.
Ashton, Amos T.
*Asbury, Samuel R.
*Armstrong, James G.
*Albee, Everett S.
Alcorn, Edwin C.
*Abrams, Albert C.
*Andrews, Byron
Adams, Inness O.
*Ayres, Nelson
Arnold, Charles L.

B

*Bliss, George H.
*Brush, Abner P.
*Brooks, George L.
*Bowles, J. Hibbard
*Barnard, W. K.
Burgess, Heman B.
Boyer, Samuel H.
*Bodfish, J. L.
*Burns, Charles C.
*Boyle, John
*Bostwick, Edward B.
*Bishop, George H.
*Barber, Charles D.
*Betts, George C.
*Bennett, John
Bell, Thomas H.
Bonnar, David A.
*Brown, Stephen C.
*Bolmer, William B.
*Brouse, Henry K.
*Bradford, Benjamin C.
*Betts, John M.
*Brown, H. Fairfax
Beaven, Wordsworth Y.
†Beckwith, Charles M.
Bennitt, George S.
*Backus, Brady E.
*Brainard, C. R.
*Burton, Jarvis B.
*Bates, William H.
*Baugh, John S.
Betticher, Charles E.
†*Barnwell, Robert W.

Adams, Charles L.
*Allen, Daniel N.
*Applegate, Edwin C.
*Adams, Franklin W.
*Ayers, David J.
Ayers, George W. S.
*Andrews, Leroy A.
*Austin, Henry N.
Abbott, Asa A.
Allen, Albert I.
*Austin, Charles K.
*Allen, William T., Jr.
Adams, Henry T.
Atwood, Julius W.
*Allen, T. L.
Alcott, George A.
Aucock, Arthur M.
Adams, Charles J.
Arundel, A. W.
*Allison, Eugene E.
Armstrong, Richard E.
Alling, Stephen H.
Anderson, A. W. H.
Atkinson, William A.
Alexander, F. J. K.
*Addison, Elbert C.

S. I. M. 1857—1907.

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†Consecrated as Bishops.

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Applegate, Legh W.
*Adams, Chester
*Abercrombie, James, Jr.
Allen, Charles M.
*Amsden, Galen
*Arnett, Charles T., Jr.
*Austin, William Cleland
*Antrim, Thomas M.
Ashton, Amos T.
*Asbury, Samuel R.
*Armstrong, James G.
*Albee, Everett S.
Alcorn, Edwin C.
*Abrams, Albert C.
*Andrews, Byron
Adams, Inness O.
*Ayres, Nelson
Arnold, Charles L.

Adams, Charles L.
*Allen, Daniel N.
*Applegate, Edwin C.
*Adams, Franklin W.
*Ayers, David J.
Ayers, George W. S.
*Andrews, Leroy A.
*Austin, Henry N.
Abbott, Asa A.
Allen, Albert I.
*Austin, Charles K.
*Allen, William T., Jr.
Adams, Henry T.
Atwood, Julius W.
*Allen, T. L.
Alcott, George A.
Aucock, Arthur M.
Adams, Charles J.
Arundel, A. W.
*Allison, Eugene E.
Armstrong, Richard E.
Alling, Stephen H.
Anderson, A. W. H.
Atkinson, William A.
Alexander, F. J. K.
*Addison, Elbert C.

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Beardslee, William H.
Bailey, S. R.
Bradin, Benjamin M.
Browne, William P.
Burnham, Norman H.
*Bielby, William F.
*Beales, Edmund V.
Boylston, Charles N.
Bonnell, Henry S.
Barnwell, W. H.
*Buck, Richard H.
Breed, George F.
Barrington, Arthur H.
Bailey, Melville K.
*Barbour, John H.
†*Barker, Wm. Morris
*Benedict, John A.
*Baggs, Charles H.
*Bevington, John A.
*Barrows, John C.
*Belcher, Edmund C.
Burbank, William H.
*Bray, Thomas H. T.
Blanchet, John B.
Barnwell, Robert H.
Boardman, Normand S.
*Beach, Edward S.
Brown, J. Eldred
Bassett, Frederick J.
Bowden, Upton B.
*Blackmon, Frank H. C.
Bazett-Jones, E. A.
Buckley, Frederick D.
*Bisland, Ashton
Bennett, Edmund C.

Bohn, Charles H.
*Bowles, Joseph H.
Brown, Thomas J.
*Ballantyne, John F.
*Baumann, Harry
*Brown, George I.
*Buckey, Edward L.
Barber, Henry H.
*Bollard, Walter D.
*Bollard, Wilbur S.
Bliss, W. D. P.
*Brugler, Edward
*Bristol, Cornelius G.
Beers, Clarence H.
Brown, Herbert H.
*Blackwell, James M.
Bonnet, L. Durand
Burlingham, Edward J.
Baufile, Frank M.
Barlow, Thomas B.
Brennan, Jesse K.
*Baldwin, Harry W.
Burleson, Edward W.
Barber, Milton A.
Belden, Louis I.
Brestell, Rudolph E.
Boodin, J. Eloff
Benton, W. L. H.
Benedict, Robert
Bloor, C. H. H.
Burleson, Guy P.
Bowers, Elroy G.
*Beaumont, Arthur
Brown, William A.
Browning, Robert E.

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†Budlong, Frederick G.
 Bohannon, Franklin J.
 Blaisdell, Charles F.
 Brown, Percy M.
 Bailey, Alanson Q.

C

Coolbaugh, Frank C.
 Clark, James W.
 *Curry, William T.
 *Cleveland, Joseph
 *Cooley, Benjamin F.
 Chase, March
 *Chapin, Edward C.
 Chandler, Charles N.
 *Child, Daniel H.
 *Chase, Horace
 *Coggeshall, George A.
 *Colton, Joseph S.
 *Capen, William H.
 *Clover, Charles B.
 *Coe, J. Everett
 Coleman, John, Jr.
 Crump, Thomas G.
 Cleveland, William J.
 *Chism, Robert
 Cowan, Enoch C.
 Cook, William M.
 Cornell, James
 *Chaloner, E. D.
 *Chevers, Amion V.
 *Cornish, John William
 Cornish, Joseph Jenkins
 *Cogswell, Charles F.

*Chamberlain, George A.
 *Clark, George B.
 *Carley, Robert
 *Carley, William J.
 Carstensen, Gustave A.
 *Chisholm, William B.
 *Cooper, William B.
 Christian, George M.
 Curtis, Charles J.
 *Crane, Heber Otey
 Chesnutt, John N.
 Crawford, Alexander Blair
 *Clarke, Joel
 Cross, Henry A.
 *Cook, Charles S.
 *Carrigan, William Richard
 *Catterson, William
 *Chase, Kenneth
 *Cooper, George A. C.
 Clausen, Charles John
 Colloque, Edwin W.
 *Cocroft, Thomas H.
 Convers, Duncan
 *Cressy, Jeremiah J.
 *Caston, Thomas
 *Chipman, George S.
 *Cutherell, Henry E.
 Cameron, James G.
 Cameron, James I. H.
 Capron, Cyrus J. K.
 Cornell, George H.
 *Carr, Charles M.
 *Cook, Clarence C.
 Cushing, Pierre
 *Churchill, Jay A.

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*Dwyer, John W. B.
 Deloria, Philip
 *Dorman, Lester M.
 De Garms, Charles H.
 *Dodge, Harrison
 Duck, Thomas
 *Duboe, Henry A.
 *Dawson, W. C.
 De Hart, William W.
 Douglass, William T.
 *Duryea, Phineas
 *Dunlap, Martin B.
 *Dascomb, Eyerard W.
 Dennis, Benjamin, Jr.
 Derbyshire, Alfred J.
 *Dauchy, Nathan F.
 *Dougherty, B. W.
 Doupe, Charles H.
 Deuel, Charles E.
 Dorwart, William
 Davis, Lewis R. F.
 Derby, Samuel W.
 Downey, William M.
 Duff, Edward M.
 Dean, Ellis B.
 Danker, Walton S.
 Dennen, Ernest J.
 Drew, Henry L.
 Dunlap, Edward S.
 Devall, Frederick DuM.
 Daughters, Freeman R.
 Darling, Edward S.
 Darbie, William H.
 Durell, H. E. A.
 Danker, Frederick B.

Dunlop, George C.
 Dixon, Sidney H.
 Doup, William W.
 Durant, Henry L.

E

*Eastwood, Benjamin
 Easter, George W.
 Edson, Samuel
 *Eddy, T. Hooker
 *Earp, Samuel
 *Ellis, James S.
 *Elmer, Edward D.
 *Evans, R. H.
 *Elliott, James H., Jr.
 Edwards, Rodney M.
 *†Elliott, R. W. B.
 Estill, Reverdy
 Eichbaum, John H.
 Eastin, Churchill
 Edmunds, Charles C., Jr.
 Elmer, William T.
 *Ellett, Du Amos
 Edson, Elijah H.
 *Evans, John J. V.
 Eastment, Frank T.
 Elmendorf, Augustin
 Evans, Sidney K.
 *Ewing, John D.
 Edwards, Richard A.

F

*Fuller, Simon G.
 Fischer, Charles L.

Coe, Reginald H.
 *Cutler, Timothy E.
 Cross, William
 Church, Frank H.
 Crockett, John A.
 *Case, William P.
 Cooke, William
 Cornish, Andrew E.
 Cole, Thomas L.
 *Cutherell, Henry E.
 Clarke, William B.
 *Cook, Sidney H.
 Clarke, Arthur C.
 *Cutler, William H.
 Crockett, George L.
 Cameron, Lewis
 *Conley, David E.
 Clapp, Walter C.
 Cornell, Frederick
 Clark, Webster L.
 *Clark, Henry G.
 *Cheritree, Theodore L.
 Crowe, J. Thomas
 Carter, J. R.
 Crabtree, Albert
 Cliff, William P.
 Cambridge, Walter H.
 Cole, Frederick B.
 Cummins, Alexander G., Jr.
 *Custer, Paul T.
 Chase, H. E.
 Carpenter, Charles B.
 Crosby, Thomas J.
 Chapman, Frederick N.
 *Coerr, F. D. H.

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*Fowler, Morelle
 Foote, George W.
 *Fay, H. Warren
 *Field, J. A.
 *Foote, Charles E.
 French, Samuel J.
 Foote, Henry L.
 *Foote, Frederick R.
 Fiske, Albert A.
 *Ferguson, Herbert V. A.
 *Fuller, William A.
 Fitzgerald, John H.
 Fessenden, Charles E.
 *Fox, Frederick J.
 Fair, William A.
 Fitz Hugh, George S.
 *Furey, John R.
 *Foster, James P.
 *Forrester, Henry
 *Fuller, Samuel R.
 *Francis, John H.
 *Foote, James H.
 Fulcher, Thomas B.
 *Flewellen, James H.
 *Foster, Thomas S.
 *Ford, Owen
 *Fonda, Charles H.
 Finn, James B.
 *Fusch, Henry J.
 *French, Carlyle G.
 Fleming, David L.
 *Fitz, Charles E.
 Freeland, Charles W.
 *Fuller, Henry R.
 *Fessenden, William N.

Chapin, John A.
 Champlin, Charles L.
 Carson, Edwin S.
 Cox, William E.
 Cady, Frank F.
 Cheatham, Thaddeus A.
 Currier, John G.

D

*Desbrisay, William A.
 *Darrell, Aubrey S.
 *Dayton, N. B.
 Drumm, Thomas J.
 Dunham, Francis B.
 *DeGarms, Henry H.
 *Dearborn, Sylvanus S.
 *Dull, J. Alfred
 *Denham, George
 *Duerr, William C.
 Dolloway, Edward
 Dickey, Thomas E.
 *Dunlop, Henry
 Deal, John A.
 *Davis, Samuel P.
 *Dyar, Charles W.
 *Dawson, Laurens
 Denniston, John A., Jr.
 Davis, Johnson C.
 Drane, Robert B.
 Davenport, Willard G.
 De Wolf, William W.
 Davis, John
 *Doty, Zina
 *Darby, Malbone W.

G

Gushee, Edward M.
 Goldsborough, Alfred
 Griswold, George C., Jr.
 *Guion, Thomas B. H.
 Goodrich, James B.
 Goddard, Edward N.
 *Glover, Martin V. B.
 *Granniss, William H. DeL.
 *Gauss, Ernest F. L.
 Gregson, John
 Gardner, Charles H.
 *Gardner, Edward C.
 Grange, Robert W.
 *Girard, Frank R.
 Goodfellow, John A.
 Gordon, Thomas H.
 *Gray, Joseph R.
 George, James Hardin, Jr.
 *Gold, William J.

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*Gillogly, James L.
 *Groser, William H.
 Green, Stephen H.
 Groser, Charles E.
 *†Gilbert, Mahlon N.
 Goudy, Robert R.
 *Glass, A. N.
 Granniss, Frederick O.
 George, John F.
 Gaynor, Edmond H.
 Granberry, Stephen H.
 Graham, John
 Green, Henry M.
 Gunn, David G.
 *Granger, Wallace H.
 *Gilbert, Frank B.
 *Gillette, William W.
 Guion, William B.
 *Godber, Titus R.
 *Gilkesson, Andrew W.
 *Gould, Edwin W.
 George, Thomas M. N.
 Gates, Horace
 *Gate, George F.
 Gaynor, Samuel C.
 *Gardner, George E.
 *Granger, Robert
 Grint, Alfred Poole
 *Gibbs, Amory B.
 †Gravatt, William L.
 *Gamble, Herbert L.
 *Goodwin, Montgomery M.
 *Goodisecu, William H.
 Griffith, George T.
 Griffin, Alfred W.

Griffith, George W.
 Galbraith, J. E. H.
 Gesner, Anthon T.
 German, Frank F.
 *Guthrie, Kenneth S.
 Gilbert, George B.
 Gammack, Arthur J.
 Gibbons, William H.
 *German, Montgomery W.
 Gibson, Joseph P.
 Gilbert, Charles K.
 Genns, Duncan M.
 Graham, Dwight W.
 Gilbert, Geo. B.

H

Harris, William R.
 Hale, Charles S.
 *Husband, Charles
 Hutchins, Charles L.
 *Hay, Henry P.
 *Hagan, John
 Hoyt, Samuel R. J.
 Hayward, William S.
 *Harris, Charles C.
 *Hurlburt, Edward N.
 Holley, William W.
 *Howell, George
 Harris, Thomas R.
 *Hills, Horace, Jr.
 Harris, William J.
 Hill, Simeon C.
 Hutchings, H. C.
 Hudson, Robert
 *Harraden, Frank S.

*Hill, James H.
 Heath, J. G. B.
 *Hudson, S. Moore
 *Haskins, Thomas W.
 Hawkins, William G.
 Holst, John R.
 Harriman, Frederick W.
 *Holmquist, Peter
 *Hamilton, Richard
 Hubbard, William F.
 Hodson, H. P.
 Hall, Francis M.
 Henry, H. Ashton
 *Hackett, Kemper K.
 *Howard, George H.
 Harding, Nathaniel
 Hindley, Robert C.
 Hughes, William M.
 *Hubbard, George M.
 *Huske, Robert S.
 Higgins, George H.
 *Harrington, Samuel J.
 Hooper, William R., Jr.
 Harris, Normand B.
 *Harris, William A.
 *Hughes, James A. D.
 *Holt, Charles J.
 *Hyde, Melancthon C.
 *Heaton, Henry
 *Hooper, Peter
 Hampton, William H.
 Hinkle, George W.
 *Hale, Edward
 *Halsey, A. B. Hatfield
 *Hanscom, Herbert

Hall, Frank M.
 *Harrod, George N.
 Harrington, Frank P.
 *Hooper, Henry M.
 Hoke, Daniel F.
 Huske, John
 *Hughes, John R.
 *Hamilton, James F.
 *Hopkins, William H.
 *Hibbard, George P.
 *Hyde, Edmund M.
 Hughes, Nicholas C.
 *Harding, William
 Hayward, Richard
 Hooker, Sydney D.
 Higgs, Gilbert
 Howard, David
 Hudson, Theodore C.
 Heermans, Nile W.
 Hyde, Thomas A.
 Hyde, William E.
 Harding, Alfred
 *Hughes, Henry
 Hines, William L.
 Hamilton, William B.
 Hooker, William E.
 Hopkins, Lucius D.
 *Holcomb, Ledyard C.
 Haynes, Henry H.
 *Hill, J. N.
 *Hewitt, Stephen G.
 Holden, Seaver M.
 Henshaw, Alonzo N.
 Hudgins, Charles B.
 Hamilton, Charles A.

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*Humphrey, William F.
 Hodges, George
 Hensley, Alexander C.
 *Harris, John A.
 Harding, Carroll E.
 Hayes, William E.
 Hamilton, Stuart D.
 *Howe, Ira S.
 *Husband, Charles H.
 *Holley, John A.
 *Hamilton, Frank E.
 Hughes, Isaac W.
 Howard, Frederick K.
 *Howe, Linwood M.
 Humphries, Romilly F.
 *Horne, Charles A.
 Hyslop, John W.
 *Houghton, W. H. I.
 Handel, H. Arthur
 Hester, St. Clair
 Hannah, C. Gilbert
 Harris, George H.
 *Hubbard, Guy A.
 Harding, Frederick H.
 Hulse, Hiram R.
 Hadley, Henry H., Jr.
 Hedrick, Charles B.
 *Hargrave, John G.
 Howell, Alleyne C.
 Houser, Norton T.
 Howell, Louis B.
 Hannah, Herbert L.
 *Howes, Lyman J.
 Harper, Emile S.
 Henderson, James

Hadley, George D.
 Harper, John M.
 Haughwout, L. M. A.
 Hill, Alfred R.
 Hoyt, George H.
 Holland, Bond
 Hastings, Lewellyn B.
 Harrison, McVeigh
 Hicks, M. Wilford
 Hall, Charles T.
 Hammond, William
 Hunter, John M.

I

*Isbell, Charles M.
 *Irish, Charles G.
 *Ivins, Elbert T.
 *Ide, Clarence E.
 Insley, Levin I.

J

*Jackson, Augustus
 *Jennings, Albin B.
 *Johnson, Edwin P.
 Johnson, Myron A.
 *James, George N.
 *Jardine, Henry D.
 *Johnston, William J.
 *Judd, Fitz T.
 *Jasper, Henry N.
 Joyner, John R.
 *Jowett, Joseph F.
 Joyner, Edmund N.
 *Joyce, William

Jefferis, William M.
 *Jackson, George H.
 *Jennings, D'Estaing
 *Joyce, Joseph A.
 *Jones, John
 Jones, W. Strother
 *Johnson, Ludwell L.
 Jones, Henry
 *Jennings, Joseph B.
 Johnson, William E.
 Jones, J. Clarence
 Jewell, Frederick C.
 *Johnson, Eugene A.
 *Jewell, Ernest W.
 Jones, J. Wynne
 Judd, Charles
 Jobe, Samuel H.
 †Johnson, Frederick F.
 Judd, Archibald M.
 *Johnson, Walter I.
 *Jones, Rufus H.
 Jones, Almon A.
 Jackson, James W.
 Johnson, Alonzo

K

Kelley, Charles W.
 *Knapp, Charles S.
 Knowles, J. Harris
 *Kinch, Leonidas S.
 *Knight, G. Horatio D.
 *Killikelly, Byran B., Jr.
 *Karcher, John K.
 Karcher, Marcellus

Kemp, Thomas B.
 *Kelly, Martin C.
 Knowlton, William H.
 *Kidwell, George C.
 *Kenney, Edward
 *Kelley, Zina H.
 *Kerr, Severn P.
 *Kaye, George T.
 *Kedney, Henry S.
 Knight, Franklin W.
 Knowles, William C.
 *Kirkbride, Bradford R.
 *Karcher, J. Henry
 *Kent, James S.
 *Kavanagh, John F.
 *Kempe, Ernest A.
 Kienzle, Charles A.
 Kellner, Maximilian L.
 *Knapp, Theodore J.
 Kramer, Frederick F.
 *Kirtland, John C., Jr.
 Kattenback, George H.
 Knapp, Edward M. H.
 *Knapp, Frederick H.
 *Kurth, Karl F. F.
 *Koch, Franklin W.
 Kerridge, Philip M.
 Kunkel, William E.
 Kroll, Leopold
 Kelley, Arthur P.

L

Lewis, Robert F.
 *Laux, Carl

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*Lewis, Edgar B.
 Lewis, William H., Jr.
 Lighthipe, Lewis H.
 Linsley, Carlos S.
 *Lyon, Samuel B.
 Lindholm, Joseph E.
 Leffingwell, Charles W.
 *Locke, Robert S.
 *Lightner, Milton C.
 *Linskea, John B.
 †Lines, Edwin S.
 *Lane, George C.
 Luther, Flavel S., Jr.
 Lytton, James P.
 *Leek, John W.
 Lewis, William G. W.
 *Lyon, John
 *Lewis, William G. B.
 *Lotka, Jacob
 Lemon, William J.
 *Lessel, Edwin J. K.
 Le Boutillier, George T.
 *Lounsbury, Dexter L.
 Lockwood, Charles H.
 *Lawrence, Joseph G.
 Lincoln, George W.
 *Lloyd, John H.
 *Littlejohn, William B.
 *Lemon, James S.
 *Lewis, Edward
 *Leakin, William R.
 *Linsley, Arthur B.
 *Lewis, Robert E.
 Little, Arthur W.
 Lobdell, Frederick D.

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*Lanpher, L. A.
 Lilienthal, Hermann
 Lee, Frederick C.
 Larom, Walter H.
 *Lambert, John R.
 Love, William W.
 Linsley, J. Chauncey
 *Lowry, William W., Jr.
 *Lawrence, Daniel L.
 Longley, Harry S.
 Lynch, Robert L. B.
 *Lewis, Robert B.
 *Langdon, Wm. Chauncey, Jr.
 Longley, Albert L.
 Leighton, J. A.
 Langdon, George F.
 Lasher, James L.
 Lonberg, C. F. C.
 *Lee, Burton H.
 Lord, James W.
 Lewis, Gerald

M

Magill, William I.
 *Munro, Charles W.
 Marshall, Matthias M.
 *Morse, James F.
 *Millett, John H. H.
 Moore, Francis V.
 Mansfield, Romaine S.
 Murphy, Thomas L.
 Meili, John H.
 *Mackay, William R.
 Miller, George D. B.

N

Matthews, Douglas
 McNish, Charles A.
 *Mayer, H. L. G.
 Marsh, Arthur H.
 McCutchen, R. T.
 Nelson, Henry W., Jr.
 †Niles, William W.
 *Noyes, J. L.
 *Nichols, Charles P.
 Nicholas, Albert B.
 Nash, Francis B., Jr.
 North, Walter
 *Nicholson, Charles P.
 *Nock, Edwin G.
 *Nugent, Robert S.
 *Nelligen, Arthur O.
 *Norton, George H.
 *Nitschke, J. Frederick
 †Nelson, Cleland K., Jr.
 *Nelson, William N.
 Nies, James B.
 *Neill, Robert M.
 Neide, George L., Jr.
 Nies, William E.
 Niles, C. Martin
 Nelson, Frank H.
 Noë, Thomas P.
 Northrop, J. M.
 Noble, Edward R.
 Neiler, W. E. H.
 Noë, A. C. D.

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*McIntosh, Lester R.
 *Marshall, Royal
 Moran, Samuel
 *Mack, James E.
 *McConkey, Arthur
 Milnor, Charles E., Jr.
 *Mower, Bushrod F.
 *Mower, George L.
 *Mower, Arthur W.
 MacLean, Thomas W.
 McIlwain, Robert C.
 Miller, William J.
 McCandless, John H.
 *Moore, Samuel B.
 *McNulty, Stephen A.
 †Millsbaugh, Frank R.
 *Merle, John W.
 *McCollough, Devrill H.
 *Miller, Thomas H. McH.
 *Manbury, Philip H.
 Moore, Walter H.
 *Morrison, William F.
 *McCaffrey, Dominick M.
 Marshall, Charles H.
 *Miller, George H.
 *Maguire, Stephen
 McEwan, William L.
 †Mann, Cameron
 *Mace, Francis B.
 *Morrall, William
 Morris, Thomas J.
 †Morrison, Theodore N., Jr.
 Miller, Alexander J.
 Mackay, Thomas J.
 McMillan, Alexander

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*Murphy, J. G. M.
 *Moore, Charles E.
 *Martin, Joseph E.
 *Murphy, William B.
 McConkey, John D.
 *McKnight, William P.
 *Maguire, William C.
 †McKim, John
 *Mueller, Gabriel A.
 Murphy, Oliver H.
 *Maddock, William S.
 Miel, Charles L.
 *Mathison, Robert L.
 *Morris, William H.
 Moody, John S.
 *Morgan, Peter A.
 *McCoy, Thomas H.
 Matthias, William
 *Myers, George H.
 *Miller, Ephraim L.
 *Mack, Charles D.
 Mead, James B.
 McNish, Charles W.
 McDuffey, Henry S.
 *Mott, William L.
 *Merrill, Lyman H.
 *Marks, Isaac N., Jr.
 *Moort, Paulus
 Merrill, Frank W.
 *Marshall, Frederick W.
 Masker, William A.
 *Matrau, Benjamin F.
 *Master, Harris H.
 *Malcolm, Charles H.
 Marvine, Walter

O

*Olmsted, Silas C.
 Oberly, Henry H.
 Ogden, Charles T.
 *Osborne, Frank O.
 Ockford, Thomas S.
 Olds, Edson B.
 *Olds, Henry W. C.
 Osborne, Israel T.
 *O'Brien, Henry M.
 *O'Connell, Timothy
 *Owen, John
 *Olds, Mark S.
 *O'Brien, William H.
 *Olin, Russell A.
 *Ostenson, Lewis
 Olmsted, James F.
 *Olmsted, William B.
 Olmsted, Henry B.
 *O'Hanlon, Duncan
 Ogana, Kinkichi

P

Pearce, J. Sturgis
 Plummer, Charles H.
 *Phelps, Hiland W.
 *Powes, Charles
 *Porter, Evelyn O.
 *Park, Chauncey
 *Pratt, J. Edward
 Potts, Francis L. H.
 *Potter, John F.
 *Pitman, John B.
 Perrine, George G.

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McGlohon, Samuel B.
 Mayo, William F.
 Macbeth, Henry
 McQueen, Stewart
 Mariett, Ernest H.
 Massiah, Joshua B.
 Mann, Alexander
 Moore, Franklin S.
 Mosher, Philip W.
 Miel, Ernest deF.
 Mitchell, Oscar L.
 Millard, Abel Jr.
 Murphy, Reginald H.
 *Mowrey, Charles B.
 Miller, Elmer P.
 Miner, Guy W.
 McKim, W. Russell
 McLean, Frederick St. G.
 *McDuffie, Matthew
 Marquis, Samuel S.
 *Maguire, Samuel W.
 Mikell, Harry J.
 Maslin, Thomas P.
 Mize, Robert H.
 *Miner, Roy Waldo
 McKnight, Charles H.
 Madeira, Earl E.
 *Micon, Granville R.
 Mesny, Henry W. G.
 Miller, J. Orson
 Mottram, Benjamin
 Moulton, Arthur W.
 McGinnis, Adelbert G.
 †McElwain, F. A.
 Merriman, Robert N.

Potwine, William E.
 Pray, Stephen A. W.
 *Peterson, Frederick W.
 Peck, Theodore M.
 Phelps, Hardy H.
 Penney, Charles K.
 Proffitt, Charles C.
 Page, Wiley J.
 *Panetti, John M.
 *Pentz, Samuel S.
 *Perry, Charles H.
 Pressey, William
 Pressey, Ernest
 *Putnam, William T.
 Parish, Herbert
 Pearce, Reginald
 Paradise, Frank I.
 Parsons, William F.
 Perkins, John H.
 Pitbladdo, Edwy G.
 Plum, Harry C.
 Percival, Harold S.

Q

*Quinn, Charles E.

R

Rafter, William W.
 *Rice, Charles H.
 *Richmond, G. Watson
 *Roberts, Daniel C.
 *†Rulison, Nelson S.
 *Richey, Joseph
 *Royce, Alfred L.

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*Robinson, William J.
 *Reighley, Henry W.
 *Robertson, Charles A.
 Raftery, Oliver H.
 Rudd, Edward H., Jr.
 *Robinson, Edgar W.
 Robinson, John
 *Raikes, Frederick W.
 Rippey, John N.
 *Rosenberg, John
 *Rogers, Prince T.
 *Read, James W.
 *Raymond, Charles G.
 *Rucker, Peter G.
 *Ross, William H. H.
 *Robertson, Thomas A.
 *Riopol, Edmund E.
 Roller, Robert D.
 Richmond, William
 Rush, Harris C.
 Rose, John T.
 *Roberts, James E.
 *Rice, Winfield J.
 *Reynolds, Francis H.
 *Rickett, James H.
 *Roke, Elijah J.
 *Root, Eleazar
 *Root, Herbert
 *Rucker, Lindsay P.
 *Redfield, J. T.
 Reaney, William L.
 Rhames, Robert N.
 Randall, Arthur T.
 Rogers, Lewis C.
 Rice, William F.

Shearman, Sumner U.
 Stanley, James D.
 Sturges, Isaac C.
 Smith, Frederick
 Stillson, Arthur C.
 *Stewart, William
 Smith, J. Stewart
 Shields, Van Winder
 *Scott, William J.
 Swope, Rodney R.
 *Shea, Patrick H.
 Streibert, Jacob Jr.
 *Stoner, Benjamin F.
 Swan, William A., Jr.
 Steel, William W.
 Swan, Charles T.
 Smith, Walter J.
 Sharpe, Andrew T.
 Swan, George E.
 *Shelton, Francis N.
 *Spaulding, Henry B.
 Sayres, William S.
 Sparling, William H.
 *Seward, John B., Jr.
 Sexton, John F.
 Sanford, Edgar L.
 Shrimpton, Charles J.
 Short, William S.
 Stone, Willis H.
 *Stockton, William B.
 *Stockton, Lewis
 *St. James, Osmund
 Savage, William R.
 Slidell, James
 Sleight, Charles L.

*Spaulding, H. M. K.
 Smythe, Sydney T.
 Sutcliffe, Eli D.
 Sargent, Henry R.
 *Seale, Nathaniel
 *Sands, Orin A.
 Smith, Charles A.
 *Sellers, John H.
 Sullivan, Edward T.
 *Stockton, Elias B.
 *Spencer, Uriel H.
 Spalding, Charles E.
 *Smith, Philip
 Sheerin, James
 *Stephens, Nassau S.
 Shepard, Charles N.
 Stone, George B.
 Stone, Edward S.
 Swett, Paul F.
 Smith, Herbert S.
 Smith, Allen K.
 Seymour, Henry P.
 Steinmetz, Francis C.
 *Smith, Franklin W.
 Sparks, William A.
 *Singsen, Frank L.
 Sheffield, Leander R.
 Strader, Franklin N.
 *Sherriff, Herbert T.
 Shermer, Lawrence S.
 *Sitterson, I. M.
 Stoddard, Herbert L.
 Stockett, Norman
 Stockett, Martin S.
 Spencer, R. A. N.

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*Radir, William T.
 Robotham, Percy J.
 *Riddel, Henry C.
 Redc, Wylls
 Remington, Charles H.
 Ramsdell, Julian E.
 *Ramsey, Frank A.
 *Randall, Ernest
 *Rense, William H.
 *Reese, Ward W.
 Rogers, Edgar M.
 Rue, William H.

S

*Saville, James H.
 Stanley, Albert U.
 *Schubert, A.
 Sears, Lorenzo
 Stewart, C. S. M.
 *Stewart, Charles
 *Shirley, John G.
 Sherman, Henry M.
 *Starr, Francis R.
 Stanley, George M.
 Silliman, George D.
 *Scripture, James O.
 *Schwartz, David L.
 Sterling, G. Henry
 *Shaw, Robert
 Stoddard, James
 Short, William
 *Swett, James W.
 *Stryker, James
 *Sametz, Antoine

*Smith, Thomas B.
 *Saunders, E. Huntington
 Snyder, Albert W.
 *Scott, John W.
 *Stoner, William G.
 *Sorenson, Alfred
 *Shearman, William D. U.
 Sturges, Charles M.
 Swift, Henry
 *Snyder, Edgar
 *Stevens, John M.
 Smith, James H.
 Sneed, H. H.
 *Sherwood, Robert W.
 Seabreeze, Alexander W.
 *Stuart, Albert R.
 Sparks, James W.
 Sparks, Charles H.
 Schulte, Bernard
 Smith, W. B. T.
 *Simon, John J.
 *Small, Edwin F.
 Sanford, David L.
 *Sartz, George N.
 *Startwelle, William D.
 Smythe, Herbert B.
 Stevenson, Thomas A.
 *Swanson, John A.
 Scott, Frank G.
 Sweetland, Edward R.
 Stowe, Andrew D.
 Sterrett, J. McBride
 *Steindle, John
 *Schmidt, George H.
 *Snowden, Charles S.

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Stowell, Horace W.
 Symons, George P.

T

*†Thomas, Elisha S.
 *Tebbetts, J. A.
 *Tuttle, William H.
 *Tate, Colin C.
 *Taylor, Frank
 Thompson, Frederick
 Thomas, William R.
 Taylor, Joseph
 *Tuttle, J. Seymour
 *Tremaine, Charles H. B.
 *Thorne, George E.
 *Tongue, Thomas O.
 Tillotson, Cyrus O.
 Taylor, Elbert B.
 *Torbert, Harry M.
 *Trapier, Pierre duG.
 Thompson, Samuel C.
 TenBroeck, H. H.
 *Totten, Richard
 Taylor, John L.
 *Todd, Edward W.
 *Todsver, Harry
 Tidball, Thomas A.
 *Thompson, Albert J.
 *Trucks, John S.
 †Talbot, Ethelbert
 *Trezevant, William H.
 *Throop, William H.
 Trimble, David L.
 Tullidge, Edward K.

*Tilton, Lucian S.
 *Talbot, Charles R.
 Thomas, Henry
 *Timlow, Heman R.
 *Todd, Charles H.
 Townsend, L. DeLancey
 *Tupper, Henry M.
 Taylor, Alfred R.
 *Teets, Joseph W.
 Trazitt, H. Nelson
 *Thurston, Theodore P.
 Taylor, Charles E.
 Talbot, Robert Jr.
 Trickett, George H.
 *Takami, Kantaro
 Tryon, James L.
 Tuke, Edward C.
 Tuthill, Ernest C.

U

Upjohn, Samuel
 *Upton, G. Randolph
 Unsworth, Samuel
 *Urban, Wilbur M.

V

Vibbert, William H.
 *Valpy, Thomas G.
 *Varian, Edward
 Van Winkle, George W. G.
 *Van Benthuyzen, Charles C.
 *Valentine, William A.
 *Vermilye, Joseph F.
 *Vinton, Oliver P.

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*Vania, J. B.
Venables, William H.

W

Winslow, William C.
*Walker, D. B.
Wooten, Edward
*Webster, W. H.
Ward, George H.
†Whitaker, Ozi W.
*Wright, Robert L.
Wood, Joseph
Walker, William
*Watson, George H.
*Wall, Charles A.
Wildman, J. Edmund
*Wenman, Charles A.
*Wardlaw, Samuel
Woodford, Sidney H.
*Whitlock, Harlow R.
White, Thomas
*Wilson, Joseph D.
*Ware, Robert G.
*Wilcox, Byron F.
*Windsor, Henry J.
*Warren, George
*Weston, James A.
*Webster, Jesse T.
*Worthington, Lewis G.
*Weddell, J. H.
*Watson, Leroy J.
Woodruff, Montgomery S.
Whipple, Clement J.
*Wormhout, Henry

*Wells, William G.
*Wolseley, Robert B.
*Widdemer, Howard T.
*Woodhouse, J. Oliver
*Wilson, George H., Jr.
Watson, John H.
Ward, Jeremiah
*Wooten, William S.
*Webber, Fillmore
*Wylie, Robert S.
Wilson, William D., Jr.
*Woodman, Clarence E.
Wingate, Charles J.
†White, John Hazen
*West, George W.
Whaley, Percival H.
*Watkins, Wilbur F.
Wasson, James B.
*Wolcott, Luther
*Whittlesey, Elisha
Webbe, William N.
*Wingfield, George
*Winans, Ronald M.
Wrigley, Charles F. J.
*Walker, Edward T.
*Woodcock, Thomas F.
*Wood, Charles T.
*Windsor, John M.
Washburn, H. H.
Wroth, Edward W.
White, Frederick W.
*Wines, Caspar M.
White, Brooke G.
Walker, William B.
†Weller, Reginald H., Jr.

*Warfel, Oscar L.
*Whitten, Alexander M.
*Winkley, Robert L.
Woodman, Edmund R.
Williams, John W.
Washburn, Louis C.
*Whitcomb, Walter S.
Waters, William O.
Webster, Lorin
Winkley, Henry W.
Wilkinson, James E.
*Willing, Frederick
Wright, Robert H., Jr.
*Wood, Franklin T.
*Watson, Simeon A.
Wescott, Frank N.
*Willes, Frank P.
Wood, Henry
*Williams, John H.
Ward, Langdon L.
Whitcome, Francis B.
Weeks, William F.
*Woolford, William G.
Williams, John
Williams, Francis G.
Worcester, Elwood
*Woolley, William H.
Walker, Robert
*Wilson, Stephen W.
*Walthart, Jesse L.
Woffenden, Richard H.

Weed, Caleb B. K.
*Willard, David
*Whipple, C. Howland
*Wedge, A. H. H.
*Webster, Devrick S.
*Wilkins, Charles E.
Witsell, W. Postell
Walker, John W.
Werlein, Halsey
Wragg, Samuel A.
Wilson, Robert C.
*Walker, William F.
White, D. Charles
Williams, E. Reginald
*Weeks, Thomas T.
Wheat, Clayton E.
Wilson, Charles C.
Wells, Shepard W.

Y

*Young, John
*Yeater, Andrew J.
Yundt, Samuel J.
Young, H. S. G.
Young, Charles H.
Young, Edward H.
Yohannan, Isaac

Z

Ziegler, Paul

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THE DOCUMENTS CARRIED HOME FROM SCOTLAND BY BISHOP SEABURY

CONCORDATE.

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY, FATHER,
SON, AND HOLY GHOST, ONE GOD BLESSED FOR EVER.
AMEN.

The wise and gracious Providence of this merciful God, having put it into the Hearts of the Christians of the Episcopal Persuasion in Connecticut in North America, to desire that the Blessings of a free, valid, and purely ecclesiastical Episcopacy might be communicated to them, and a Church regularly formed in that part of the Western World, upon the most ancient and primitive Model: and Application having been made for this purpose by the Reverend Dr. Samuel Seabury, Presbyter in Connecticut, to the Right Reverend the Bishops of the Church in Scotland; the said Bishops having taken this Proposal into their serious Consideration, most heartily concurred to promote and encourage the same, as far as lay in their Power, and accordingly began the pious and good Work recommended to them, by complying with the Request of the Clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high Order of the Episcopate; at the same time earnestly praying that this Work of the Lord, thus happily begun, might prosper in his Hands till it should please the Great and Glorious HEAD of the Church to increase the number of Bishops in America, and to send forth more such Labourers into that part of his Harvest. Animated with this pious Hope, and earnestly desirous to establish a Bond of Peace and Holy Communion between the two Churches, the Bishops of the Church in Scotland, whose Names are underwritten, having had full and free Conference with Bishop Seabury, after his Consecration and Advancement as aforesaid, agreed with him on the following Articles, which are to serve as a CONCORDATE, or Bond of Union, between the Catholic Remainder of the ancient Church of Scotland, and the now rising Church in Connecticut:—

Art. 1st.—They agree in thankfully receiving and humbly and heartily embracing the whole Doctrine of the Gospel, as revealed and set forth in the Holy Scriptures: And it is their earnest and united Desire to maintain the Analogy of the common Faith once delivered to the Saints, and happily preserved in the Church of Christ, through his Divine Power and Protection, who promised that the Gates of Hell should never prevail against it.

Art. 2nd.—They agree in believing this Church to be the mystical Body of Christ, of which HE alone is the HEAD and supreme Governour, and that under him the chief Ministers or Managers of the Affairs of this spiritual Society, are those called Bishops, whose Exercise of their sacred Office being independent of all Lay-powers, it follows of consequence that their spiritual Authority and Jurisdiction cannot be affected by any Lay Depri-
vation.

Art. 3rd.—They agree in declaring that the Episcopal Church in Connecticut is to be in full Communion with the Episcopal Church in Scotland, it being their sincere Resolution to put matters on such a footing as that the Members of both Churches may with Freedom and Safety communicate with either, when their occasions call them from the one Country to the other: Only taking care, when in Scotland not to hold Communion in sacred Offices with those Persons who under the Pretence of Ordination by an English or Irish Bishop, do, or shall take upon them to officiate as Clergymen in any part of the National Church of Scotland, and whom the Scottish Bishops cannot help looking upon as Schismatical Intruders, designed only to answer worldly Purposes, and uncommissioned Disturbers, of the poor Remains of that once flourishing Church which both their Predecessors and they have, under many Difficulties, laboured to preserve pure and uncorrupted to future Ages.

Art. 4th.—With a view to the salutary purpose mentioned in the preceding Article, they agree in desiring that there may be as near a Conformity in Worship and Discipline established between the two Churches, as is consistent with the different Circumstances and Customs of Nations: And in order to avoid any bad Effects that might otherwise arise from political Differences, they hereby express their earnest Wish, and firm Intention to observe such prudent Generality in their publick Prayers with respect to these Points, as shall appear most agreeable to Apostolic Rules and the Practice of the primitive Church.

Art. 5th.—As the Celebration of the Holy Eucharist, or the Administration of the Sacrament of the Body and Blood of Christ is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church, the Bishops aforesaid agree in desiring, that there may be as little Variance here as possible. And tho' the Scottish Bishops are very far from prescribing to their Brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with Peace and Prudence, to make the Celebration of this venerable Mystery conformable to the most primitive Doctrine and Practice in that Respect: Which is the Pattern the Church of Scotland has copied after in her Communion Office, and which it has been the Wish of some of the most eminent Divines of the Church of England that she also had more closely followed than she seems to have done, since she gave up her first reformed Liturgy used in the reign of K. Edward VI., between which and the Form used in the Church of Scotland, there is no Difference in any point, which the Primitive Church reckoned essential to the right ministration of the Holy Eucharist.—In this capital Article therefore of the Eucharistic Service in which the Scottish Bishops so earnestly wish for as much Unity as possible, Bishop Seabury also agrees to take a serious View of the Communion Office recommended by them, and, if found agreeable to the genuine Standards of Antiquity, to give his Sanction to it, and by gentle Methods of Argument and Persuasion, to endeavour as they have done, to introduce it by Degrees into Practice; without the Compulsion of

Authority on the one side, or the Prejudice of former Custom on the other.

Art. 6th.—It is also hereby agreed and resolved upon for the better answering the purposes of this CONCORDATE, that a brotherly Fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual Intercourse of Ecclesiastic Correspondence carried on, when Opportunity offers, or Necessity requires, as may tend to the Support and Edification of both Churches.

Art. 7th.—The Bishops aforesaid do hereby jointly declare in the most solemn manner, that in the whole of this Transaction they have nothing else in View but the Glory of God, and the Good of his Church: And, being thus pure and upright in their

LETTER FROM THE BISHOPS OF SCOTLAND TO THE EPISCOPAL
CLERGY OF CONNECTICUT IN NORTH AMERICA.

Aberdeen, the fifteenth of November, 1784.

Rev'd. Brethren and well-beloved in Christ.



WHEREAS it has been represented to us the Bishops of the Episcopal Church of Scotland, by the Reverend Doctor Samuel Seabury, your Fellow Presbyter in the State of Connecticut, that you are desirous to have the blessings of a free, valid, and purely Ecclesiastical Episcopacy communicated to you, and that you do consider the Scotch Episcopacy to be such in every Sense of the Word; and the said Dr. Seabury, having been sufficiently recommended to us, as a Person very fit for the Episcopate, and whom you are willing to acknowledge and submit to, as your Bishop when properly authorised to take the Charge of you in that Character.

Know therefore, dearly beloved, that we the Bishops, and

Intentions, they cannot but hope that all whom it may concern will put the most fair and candid Construction on their Conduct, and take no offence at their feeble but sincere Endeavours to promote what they believe to be the Cause of Truth, and of the common Salvation.

IN TESTIMONY of their Love to which and, in mutual good Faith and Confidence, they have for themselves and their Successors in Office cheerfully put their Names and Seals to these Presents at Aberdeen this fifteenth day of November in the year of our Lord one thousand seven hundred and eighty-four.

ROBERT KILGOUR, *Bishop*  ARTHUR PETRIE, *Bishop* 
and *Primus*.

JOHN SKINNER, Jr., *Bishop*  SAMUEL SEABURY, *Bishop* 

under Christ, the Governours by Regular Succession of the Episcopal Church of Scotland, considering the Reasonableness of your Request, and being entirely satisfied with the Recommendations in Favour of the said Doctor Samuel Seabury, have accordingly promoted him to the High Order of the EPISCOPATE, by the laying on of our Hands, and have thereby invested him with proper Powers, for governing and performing all Episcopal Offices in the Church subsisting in the State of Connecticut in North America. And having thus far complied with your Desire, and done what was incumbent upon us to keep up the Episcopal Succession in a Part of the Christian Church which is now by mutual Agreement, loosed from and given up by those who once took the Charge of it, permit us therefore, REVEREND BRETHREN, to request your hearty and sincere Endeavours to further and carry on the Good Work we have happily begun. To this End, we hope you will receive and acknowledge the Right Reverend Bishop Seabury as your Bishop and Spiritual Governour; that you will pay him all due and Canonical Obedience in that sacred Character, and reverently apply to him for all Episcopal Offices, which you or the People committed to your Pastoral Care may stand in need of at his Hands, till, thro' the Goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate Districts or Dioceses, as is the Case in other Parts of the Christian World. This Recommendation, we flatter ourselves you will take in Good Part from the Governours of a Church which cannot be suspected of aiming at Supremacy of any Kind, or over any People. Unacquainted with the Politicks of Nations, and under no Temptation to interfere in matters foreign to us, we have no other Object in View, but the Interests of the Mediator's Kingdom, no higher Ambition than to do our Duty as Messengers of the Prince of Peace. In the Discharge of this Duty, the Example we wish to copy after, is that of the Primitive Church, while in a similar situation, unconnected with, and unsupported by, the temporal Powers. On this Footing, it is our Earnest Desire that the Episcopal Church in North America be in full Communion with the Episcopal Church in Scotland, as we the underwritten Bishops, for ourselves and Successors in Office, agree to hold Communion with Bishop Seabury and his Successors, as practised in the various Provinces of the Primitive Church, in all the fundamental Articles of Faith, and by mutual Intercourse of Ecclesiastical Correspondence and Brotherly Fellowship, when Opportunity offers or Necessity requires. Upon this Plan,

which we hope will meet your joint Approbation, and according to this standard of primitive Practice, a Concordate has been drawn up and signed by us, the Bishops of the Church in Scotland on the one Part, and by Bishop Seabury on the other, the Articles of which are to serve as a Bond of Union between the Catholic Remainder of the Ancient Church of Scotland and the now rising Church in the United States of America. Of this Concordate, a Copy is herewith sent for your Satisfaction, and after having duly weighed the several Articles of it, we hope you will find them all both expedient and equitable, dictated by a Spirit of Christian Meekness, and proceeding from a pure Regard to Regularity and good Order. As such we most earnestly recommend them to your Serious Attention, and with all brotherly Love, entreat your hearty and sincere Compliance with them. A Concordate thus established in mutual good Faith and Confidence will by the Blessing of God make our Ecclesiastical Union firm and lasting; and we have no other Desire, but to render it conducive to that Peace, and agreeable to that Truth, which it ever has been, and shall be, our Study to seek after and cultivate. And may the God of Grace grant you to be like minded.

May HE who is the Great High-Priest of our Profession, the Shepherd and Bishop of our Souls, prosper these our Endeavours for the Propagation of His Truth and Righteousness: May He graciously accept our imperfect Services, grant Success to our Good Designs, and make His Church to be yet Glorious upon Earth, and the Joy of all Lands!

*To His Divine Benediction, we heartily commend you, your
Flocks, and your Labours, and are Revd. Sirs,
Your affectionate Brethren and Fellow Servants in Christ,*

ROBERT KILGOUR, Bishop and Primate.

ARTHUR PETRIE, Bishop.

JOHN SKINNER, Jr., Bishop.

SEAL

SEAL

SEAL

YALE TEAM EXCAVATES

WOODBURY SITE

Associated Press

WOODBURY — The historic Glebe House and its 1-acre site have been open to the public for the past 60 years, but researchers from Yale University are going underground to get more information about the place.

The 225-year-old house "has become the most intensively studied historical site in this area," says Richard Burger, an assistant professor of anthropology at Yale.

Burger, who has been leading students on digs at the site, said Yale scholars are interested in

the house partly because they want to "shed light on the historical archaeology of Connecticut."

"Very little historical archaeology has been done in Connecticut," he said recently in a talk before the Orange Historical Society.

Burger said the house is significant in part because it is the place where the first bishop of the Episcopal Church in an independent America was nominated. Samuel Seabury was elected by a group of clergy who met at the house in 1783, only 12 days after Congress received the provisional peace treaty following the Revolutionary War.

"Previously, ministers had to be ordained by bishops in England," Burger said. "After the war, Americans didn't want to go back to England."

Since Seabury's nomination, all American Episcopal bishops have been ordained in the United States, Burger said.

Among the artifacts crews have found on the house's grounds are a 1775 English copper penny with King George III's profile, a gold button of the type women wore in the 18th century and early 19th century, and a glass bottle that once held medicine for horses.

Several thousand artifacts from the site are kept in bags in the basement of Yale's anthropology department, though some of them will soon be on display at the Glebe House.

The house got its name in 1771, when John Rutgers Marshall became the rector of the Woodbury parish of the Church of England. A glebe is a farm set aside for the support of a rural parish clergyman, according to a booklet about the house. Among the occupants after Marshall were a metal worker, dairy farmers and a hatter.

The Episcopal Church bought the house in 1892, and retired clergy lived there until 1925.

Burger said the site is unusually well-preserved. For most of the property's history, the land was not plowed, so refuse buried in the yard by original occupants is still in place, he said.

Burger said the excavation is only beginning. The Yale crews have dug more than a dozen pits in the yard, with a total uncovered area of about 11 square feet.

The digs occur in the fall, and students analyze their finds in the spring.

"We study items in terms of when they were made, their style and possible function," Burger said.



An HYMN

For the *Day of Thanksgiving,*

NOVEMBER 26, 1795,

*Recommended by Proclamation, for Deliverance from
the late Sickness, and all the other Mercies of God's
gracious Providence.*

TO thee when death's tremendous snare,
Late compass'd us around,
Great God we rais'd our feeble pray'r
And healing mercy found.

Inspir'd by thee a gen'rous band,
Each human succour gave,
And Cherub health, at thy command,
Redeem'd us from the grave.

On all who thus relieve the poor,
May length of days attend,
And well-got wealth increase their store,
And glory be their end.

For pains assuag'd, and sins forgiv'n,
Whilst we exalt thy Name,
And to the echoing vault of heav'n
Our gratitude proclaim.

On Oct. 9, 1793, Bishop Seabury published a broadside setting forth an office to be used throughout Connecticut against the scourge of Yellow Fever, which had been raging in Philadelphia and was creeping northward to New York and entering Connecticut at the port cities. The above hymn, sung, doubtless, in all three states two years later, was issued by the proclamation of some Church agency which we have not yet identified. We found it pasted in the back of a prayer book published in New York in 1793.

The Consecration of Bishop Seabury

Until the War of Independence Episcopalians or members of the Church of England in the American colonies had no bishops. Clergy had to make the long journey to England for ordination; one in ten perished in the process. Confirmation was virtually unknown. Church discipline suffered. But with the coming of peace a group of Connecticut clergy elected Samuel Seabury to be bishop and sent him to England for consecration. The English bishops procrastinated, and Seabury turned to bishops of the Scottish Episcopal church by whom he was duly consecrated on 14 November 1784. Two later American candidates, White of Pennsylvania and Prevoost of New York, were consecrated by the Church of England in 1787, and by 1789 the American Episcopalians had organised themselves on their present lines.

If these are the facts, the consecration of Seabury raises certain contentions. Some arise from letters written just prior to Seabury's consecration, which assert that a 'free, valid, and purely ecclesiastical episcopacy' was given.¹ Other issues in dispute are that the English were wrong to delay until Seabury's financial resources were exhausted and that Seabury's consecration began the Anglican Communion of churches throughout the world. Equally in doubt is the assertion that Seabury's consecration gave American Episcopalians a Scottish rather than an English liturgy.

Those assertions were particularly prominent at centenary celebrations between 1883 and 1885 as Seabury's movements were re-enacted in America and Scotland. By that time the site of the chapel in Aberdeen where the consecration had occurred had been sold, and its congregation had moved to a squarish building to which it was hoped Americans might contribute when a chancel was added.² This project fell through, and various suggestions were made before an appeal was launched in 1929 amongst American Episcopalians. This was for a cathedral in English Gothic on the site of the original chapel, designed by Sir Ninian Comper, an Aberdonian, with a central nave of forty-two vaulted sections estimated a cost of one million dollars, while four attached chapels would increase expenditure by one hundred thousand dollars each.³ The rough approximation in present-day funds is nearly five million dollars. The appeal was not

1 'The Seabury Consecration: Additional Letters', *Historical Magazine of the Protestant Episcopal Church*, (September 1934), 179.

2 E. E. Beardsley, *Life and Correspondence of the Right Reverend Samuel Seabury* (Boston 1881), 156.

3 Aberdeen Diocesan Archives, *Appeal Souvenir*, 1929.

aided by the Wall Street Crash, which is blamed for the eye-catching incompletion of an Episcopal cathedral at Oban as well as a number of lesser churches, but even the Seabury myth was not valued as highly in America as Aberdonians believed and they ended up with just over a hundred thousand dollars.¹

The new cathedral was consequently out of the question, and when Joseph Kennedy, father of the future president, laid the foundation stone in 1938 it was for an extended chancel on the squarish building which was not even on the original site. Comper was a gifted artist and when his riotous imagination was given free rein the result could be striking, but the Italianate baldechino in the new chancel jars with the lines of the original structure. Hence the jocular comment that if the Scots created trouble for American Episcopalians by letting a bishop of doubtful election and acceptability loose in America, the Americans wrought a barbarous revenge by letting Comper loose on the cathedral in Aberdeen.

But if the Seabury legend has had only limited architectural embodiment, it has flourished in other ways. That the episcopacy conferred was valid, seems unquestionable yet the validity of Seabury's consecration was denied in his lifetime, notably by the abolitionist Granville Sharp, though also by bishop Prevoost.² Their argument was that Scottish bishops were not bishops as they had no clearly defined diocesan responsibilities, but since few today would present such an argument it need not be entertained.³ But there were also doubts on the Catholic side. The papal encyclical *Apostolicae Curiae* of 1896 condemned Anglican orders partly because Rome had already rejected the orders held by one John Gordon, bishop of Galloway until the overthrow of the Stuarts. Gordon had given an account of his ordination which seemed to derive from the ordinal of 1620, and from the more broadly Catholic view of orders that ordinal may well have been defective.⁴ Of course it can be argued that what was done in that century in Scotland had no effect on Anglican ordinations, and in fact it only had temporary effect on Scottish Episcopalians. Even if Scottish Non-jurors were in a doubtful line, English Non-jurors were not, and one of these, James Gadderer who had been consecrated in London in 1712, moved to Scotland and joined in two consecrations in 1727.⁵ But in Seabury's day there were

1 Aberdeen Diocesan Archives, letters relating to appeal.

2 B. E. Steiner, *Samuel Seabury 1729-1796: A Study in the High Church Tradition* (Ohio Univ. Press, 1971), 251; Beardsley, *Seabury*, 350.

3 *Revised Report of the Debate in the House of Lords May 22 1849* (London, 1849), 4, 172, 177.

4 T. F. Taylor, *A Profest Papist: Bishop John Gordon* (London, 1958) 5, argues that it does not matter if Seabury was no bishop; G. Donaldson, 'Scottish Ordinations in the Restoration Period', *ante*, xxxiii (1954), 169-75.

5 Beardsley, *Seabury*, 471.

On the American side, political affiliation was equally important. Seabury was only one of a number of clergy who had shut up their churches altogether rather than omit prayers to the King during the War of Independence.¹ Nor was Seabury averse to getting whatever support for his consecration could be had from the Connecticut legislature. And once the American Episcopalians were organised, they patterned their church on the first constitution of the United States, the Articles of Confederation of 1777.² On the whole this worked well, and they never tried to re-model their church along the lines of that later constitution which is still in force, but there were disadvantages. The pattern implied one bishop to each state, and not until New York was divided in 1838 was it accepted that large states needed more than one bishop.³ Similarly a state had to have a bishop even if it had too few Episcopalians to need or support one, and this led to some states borrowing bishops from their neighbours, until the device of an Eastern Diocese broke the pattern.⁴ Thirdly, the idea that you could not have a bishop without a state convention delayed the sending of bishops west of the Alleghenies.⁵ Had church organisation not been consciously modelled on political forms, the American Episcopalians would never have tolerated such disadvantages. But not only was the pattern political, it was seen to be political. In 1868 the diocese of Wisconsin sent a Memorial to General Convention asking that the state boundaries might be ignored and the diocese be divided in three, 'that the world may behold once more what it had not seen since the fatal days of the first Constantine, the Church equally free from the supremacy of Kings and Popes...'.⁶ And apart from political factors, there was the question of social class. As late as 1940 an Episcopalian historian noted that Seabury had been in touch with Cartwright, a Non-juring bishop in England, before seeking consecration in Scotland. The historian expressed satisfaction that Seabury had not been consecrated by Cartwright and his colleague, who were in humble trades, since this might lead to jokes, such as, 'Where did you get your orders? From the grocer or the druggist?'⁷

Were the English archbishops and bishops wrong to hesitate over

- 1 J. W. Lydekker, *The Life and Letters of Charles Inglis* (London, 1936), 154.
- 2 W. S. Perry, *The History of the American Episcopal Church 1587-1883* (Boston, 1885), ii, 240.
- 3 *Ibid.*
- 4 W. W. Manross, *The Episcopal Church in the United States 1800-1890: A Study in Church Life* (New York, 1938), 58.
- 5 Perry, *American Episcopal Church*, 200, 212, 246.
- 6 *Journal of the General Convention of the Protestant Episcopal Church (1868)* (Hartford, 1869), 389-90.
- 7 W. H. Stowe, 'The Scottish Episcopal Succession and the Validity of Bishop Seabury's Orders', *Hist Mag PEC*, (December, 1940), 341.

still doubts about Scottish orders and it is hardly surprising that Seabury, after his return to America, was moved to write to bishop Abernethy Drummond in Edinburgh to discover the facts.¹ What he discovered satisfied him, even though he was not told of the ordinal of 1620. In this he was properly advised, though the condemnation of *Apostolicae Curae*, which really related to the Church of England, could also be applied against Scottish Episcopalians of a later age by those Roman Catholics who accept it.

That the episcopacy given was free and purely ecclesiastical cannot, however, be accepted, though it may be doubted if any type of ministry is quite free from political influence. Episcopacy in Scotland was clearly not. Of the four Scots bishops alive in 1784, Robert Kilgour, bishop of Aberdeen, had followed such a Jacobite political policy in appointing clergy that he provoked a schism in his own congregation at Peterhead.² John Skinner, coadjutor bishop of Aberdeen, was not a Jacobite, nor had his father been one, but whereas his father had been 'qualified' in the eyes of the law by taking the oaths to the Hanoverians he had, however, been disciplined by his bishop.³ Arthur Petrie, bishop of Moray, was not political, but his election to his see was only made necessary by William Falconer being translated to Edinburgh, and Edinburgh had only been vacant so long because the Stuarts claimed rights to nominate there and at St Andrews.⁴ Charles Rose, bishop of Dunblane, is said to have refused to participate in Seabury's consecration because Seabury was in English and thus schismatical orders, since the Church of England had rejected the Stuarts.⁵ Yet his correspondence shows that he did not actually oppose the consecration but would not participate as Seabury had approached the Scottish bishops through Myles Cooper, a qualified clergyman in Edinburgh praying for King George. But this was partly justifiable caution; Seabury's testimonials were still in England.⁶ As for Seabury, once back in America even he recognised that his position was improved once his consecrators had abandoned their 'allegiance to a foreign prince.'⁷ For the Scottish Episcopalians when Seabury met them were about to discard the Stuart connection and take the oath to the Hanoverians. They were not politically disinterested; Seabury had been fortunate enough to find them between kings.

- 1 *Ibid.*, 335.
- 2 J. Wilkinson, *Church History in Buchan* (Peterhead, 1914), 83.
- 3 W. Walker, *The Life and Times of the Rev. John Skinner, MA, of Linchart, Longside, Dean of Aberdeen* (London, 1883) 90.
- 4 W. D. Cooper, 'The Life and Times of Bishop Arthur Petrie', unpublished manuscript, St Andrews University Library, 112-13.
- 5 Steiner, *Seabury*, 200.
- 6 'The Seabury Consecration: Additional Letters', *Hist Mag PEC*, (September 1934), 238-9.
- 7 Beardley, *Seabury*, 343.

the consecration of Seabury? They have been harshly condemned. Seabury's nineteenth-century biographer wrote of them that, 'though in apostolic days there was no waiting for the consent of the Roman government, they gravely made it an impediment to the consecration of Dr Seabury, that it would be sending a bishop to Connecticut, which they had no right to do without the consent of the State'.¹ The bishops were called 'stolid, impracticable, hopeless', in another work.² They were accused of valuing the Acts of Parliament more than the Acts of the Apostles.³ Even the Connecticut clergy who welcomed Seabury on his return to America had something to say of them, 'We hope the successors of the Apostles in the Church of England have sufficient reasons to justify themselves to the world and to God. We, however, know of none such, nor can our imagination frame any'.⁴ Seabury, to his credit, admitted that it was an open question whether the English bishops had done wrong or not.⁵

Three reasons were given for the English reluctance. There was doubt about support for Seabury, there was doubt about the consent of the State in America, and there was a technical problem in that English bishops could not consecrate someone who would not take the oath to the King. This last obstacle is the more easily considered. To change the law the bishops needed an act of Parliament but they knew they would not get it until they could produce satisfactory answers to the other two questions. Seabury held that the existing law only referred to deacons and priests and not to bishops, and that the English bishops should have dared all and consecrated without awaiting new legislation, but even he admitted that he could be wrong, and in that he was probably right.⁶

American critics have sometimes assumed that English doubts about support for Seabury in Connecticut were only concerned with finance and with his not maintaining the dignity of the episcopate.⁷ Seabury had been elected, as second choice, by a meeting of ten clergy. A group of New York clergy had signified their approval. The Connecticut ten described themselves as meeting in Convention, and conventions of clergy in colonial times had assumed a certain degree of authority. But the Connecticut ten met in secret, though according to the bishop of Connecticut in 1883, this was not 'as has been sometimes unworthily intimated, because they feared their own people, but because they knew not what interference might befall them from the powers that were should their purpose be made

¹ Beardsley, *Seabury*, 108.

² S. D. McConnell, *History of the American Episcopal Church* (London, 1891), 230.

³ Aberdeen Diocesan Archives, *Appeal Souvenir*, 1929.

⁴ Beardsley, *Seabury*, 212.

⁵ *Ibid.*

⁶ *Ibid.*, 130.

⁷ McConnell, *American Episcopal Church*, 230.

known'.¹ Against this are the words of an American historian writing a few years later, 'Nor were the clergy sure of their own laymen. These were not taken into council'.² If there were doubts about this amongst American Episcopalians a century later, the English bishops can be excused for wanting assurance that Seabury would be accepted by the laity on his return. It will be noted that if the secrecy was not with regard to the laity it must have been with regard to the State, or to the State influenced by non-Episcopalian forces, and thus it re-inforces the second reason for not consecrating Seabury.

Seabury was not a politically neutral figure. He had been a Loyalist and more than a Loyalist. Indeed as a notable anti-Patriot pamphleteer he could be described as 'more in the style of a violent partisan than of a discreet and godly clergyman'.³ Furthermore he had acted as an 'intelligence officer' for British forces, drawing maps to guide their raids, as well as being their chaplain.⁴ For this he was rewarded with the half-pay pension which he drew in Connecticut until the end of his life, and this was held against him by his fellow-Episcopalians in America, though Bishop White was able to convince them that 'the half-pay was for services rendered long ago, and did not prevent him now being a good citizen of Connecticut'.⁵ And it was this man whom the English bishops were asked to consecrate, even while George Berkeley the younger was writing, 'If the Church of England was to send a bishop into any one of the United States of America, the congress might, and probably would, exclaim that England had violated the peace. . .'.⁶ Meanwhile Inglis, who was then in New York and was to be the first bishop of Nova Scotia, did not feel that it was wrong for the English to send a bishop to America, provided that 'he should be held in esteem by the leading men in power in this Country', and he even proposed sending some completely new person from England who had never been involved in the War of Independence.⁷

That these doubts were shared by the Connecticut clergy can be seen from the letters of Daniel Fogg, who is frequently quoted as the only writer to suggest that Seabury had been authorised to seek consecration in Scotland if he failed in England.⁸ Fogg describes how the clergy kept the election a secret 'even from their most intimate

¹ *Report of Commemorative Services with the Sermons and Addresses of the Seabury Centenary 1883-1885* (New York, 1885), 12.

² McConnell, *American Episcopal Church*, 226.

³ Beardsley, *Seabury*, 34.

⁴ Lydekker, *Inglis*, 173; McConnell, *Seabury*, 228.

⁵ *Ibid.*, 262.

⁶ S. Willberforce, *A History of the Protestant Episcopal Church in America* (London, 1844), 204.

⁷ Lydekker, *Inglis*, 233.

⁸ Beardsley, *Seabury*, 104.

consent of the United States government, the necessary Act of Parliament was procured and the consecrations took place.

The final assertion is that Seabury gave the Americans their distinctive Eucharistic liturgy, and that this was based on the Scottish liturgy of 1764.¹ This view is based on the assumption that the American clergy were a lot of country bumpkins who would not have known that there was any alternative to the English Prayer Book of 1622 had Seabury not gone to Scotland and signed a Concordat, that he would try to promote the Scottish liturgy in the new world.² In fact the Americans, or enough of them, were well acquainted with every known liturgy. They could do their revisions without Seabury, and largely did so. The most recent study of this subject has utterly rejected the legend that Seabury introduced the Scottish liturgy in Connecticut while resisting unorthodox proposals from the Southern states. In fact some of his Connecticut proposals were themselves daringly latitudinarian, and aroused such conservative opposition that he withdrew them, while the Southern 'Proposed Book' was quite reasonable. There were others in the United States who wanted revisions on Scottish lines, in so far as the Scottish liturgy was anything more than a copy of an English Non-juring liturgy. Indeed it has been concluded that 'though Seabury may have influenced the form which the final revision took, he could not single-handedly have carried the day for it, and should not be given undue credit'.³

That same study paints a portrait of Seabury as devious,⁴ and it is hard to avoid the conclusion that he was either very devious or very dithery. It may be that he had little ballast and changed his views according to his surroundings; he has been described as having an 'extraordinary sensitivity to public criticism'.⁵ But he did have a romantic strain, and in the period after his return to America he was not sure if he was to be 'Bishop of All America' as he sometimes signed himself, bishop of a part of a church stretching through the thirteen states, or bishop of a New England church having nothing to do with the Episcopalians of the Southern states, his drifting from one to another of these roles may have given him an unjustified reputation as a schemer.⁶ It is clear that there always had been some clergy in America with doubts about Seabury, while Samuel Wilberforce's judgment cannot be faulted when he accuses Seabury of 'gross exaggeration' about his Southern colleagues.⁷ But Wilberforce did

¹ *Report of Commemorative Services ... 1883-1885*, 74.

² Steiner, *Seabury*, 217.

³ M. J. Hatchett, *The Making of the First American Book of Common Prayer 1776-1789* (New York, 1982), 112.

⁴ *Ibid.*, 63, 103, 111, 115, 130.

⁵ Steiner, *Seabury*, 123.

⁶ Hatchett, *American Book of Common Prayer*, 87-88.

⁷ Wilberforce, *Episcopal Church in America*, 214.

friends of the laity', and, if Seabury were not re-admitted to America after consecration, 'then he is to go to Nova Scotia', so that 'it would be an easy matter for any other gentleman who was not obnoxious to the powers that be, to be consecrated by him at Halifax'.¹ And it was partly, if not mainly, Seabury's uncertainty as to his reception in the United States which caused him to change his sailing plans and return home by Nova Scotia, where he might have stayed indefinitely had the news been too unfavourable.² It was this Nova Scotia contingency that caused the English bishops, in the words of an American historian, to hesitate in the fear that 'they would have on their hands a churchless bishop...'.³ And in the light of the Nova Scotia contingency, all Seabury's protestations ring a little hollow. Seabury could hardly write home in July of 1783 that his greatest fear was his mission 'becoming public' lest the American government should be prevailed upon to apply against it, and then by May of 1784 complain that if the Archbishop of Canterbury had asked for 'the concurrence of the laity of the Church last autumn it might easily have been procured', which could not have been done in conditions of secrecy.⁴ As for the claim that the Connecticut legislature would never dare to offend its Episcopalian electors, enough has already been said to put this into perspective.⁵

The assertion that Seabury's consecration was 'the effective founding of the Anglican Communion', 'the very first movement of the Church in Britain from an insular to a Catholic position', and something from which may be dated the 'whole vast expansion of the Anglican episcopate throughout the world...' is equally questionable.⁶ This can only be upheld if Seabury's consecration shook the English bishops out of their unreasonable unwillingness to consecrate, and this is only arguable if they were unreasonable in being unwilling, so the point depends on the previous assertion. But it is worth noting that a recent historian has judged that the Seabury consecration put American Episcopalians in a poor light as far as the Church of England was concerned, and made consecrations by English bishops less and not more likely.⁷ Nonetheless, as soon as candidates of unquestionable election appeared with the clear

¹ *Ibid.*, 105.

² 'The Seabury Consecration: Additional Letters', *Hist Mag PEC*, (December, 1934), Seabury to Skinner 11 March 1784.

³ McConnell, *American Episcopal Church*, 231.

⁴ Beardsley, *Seabury*, 107, 121.

⁵ McConnell, *American Episcopal Church*, 231.

⁶ *Pan-Anglican Conference on Mission Theology Aug 31-Sept 10 1984: A Seabury Bicentennial Project* (Hartford, 1982), 8; *Report of Commemorative Services ... 1883-1885*, 60; *Appeal Souvenir* 1929, 7.

⁷ F. V. Mills, *Bishops by Ballot: An Eighteenth Century Ecclesiastical Revolution* (New York, 1978), 221.

homes in the midst of a hostile Presbyterian community'.¹ And in much of the eighteenth century it seemed to some of those colonial clergy who vainly asked for bishops that England as well as New England was under a Presbyterian establishment.² But by rooting themselves in Scotland they had not only placed the Church of England at a distance but outflanked the old enemy.

But if the American objective was to distance themselves from the Church of England, the Scottish objective was to draw nearer. The English Non-jurors were dying, the Stuart cause was all but dead, and Bishop Skinner was not the only one who was drawn to English theology. But there was also the practical problem of the Qualified or non-Jacobite chapels in Scotland, manned by English clergy responsible to no bishop, which might replace the Scottish Episcopalians altogether. By consecrating Seabury the Scots could make themselves useful to the English. By pledging Seabury, who must have worshipped in a Qualified chapel while a medical student in Edinburgh years earlier, and who had approached them through Myles Cooper who was a Qualified clergyman in Edinburgh, 'not to hold communion in sacred offices' with the Qualified clergy, the Scottish bishops might turn the tables.³ For this thinking there is no evidence, but in those days the bishops seldom wrote on anything without the Qualified clergy coming into their considerations.

However, the Scots did not need to have any deep motive for the consecration. They had never been very fussy about such things. Bishop Petrie, one of Seabury's consecrators, was elected co-adjutor of Moray by several clergy, but elected diocesan of Ross and Argyll by the sole presbyter in the two dioceses, with the added signature of his catechist and the marks of his elders.⁴ Bishop Rose, who would not join in the consecration, had been elected by the votes of two out of three presbyters, one of those two being himself.⁵ By comparison with such cases the election of Seabury was a model of regularity. The Scots had never demanded lay consent, and they laid great stress on the consent of the bishops, who went to some lengths to assess Seabury's character and scholarship from conversation before they agreed to consecrate.⁶ As to his politics, Seabury recorded that there was no mention of politics in their discussions.⁷ He probably meant that there was no mention of the Jacobite politics of his hosts, in so far

¹ *Ibid.*, 234.

² H. and C. Schneider, *Samuel Johnson, President of King's College. His Career and Writings* (New York, 1929), iii, 258, 288.

³ G. T. Linsley, *Seabury Sequicentennial Historical Sermon* (Woodbury, 1933), 14.

⁴ Cooper, Petrie, 110.

⁵ G. T. S. Farquhar, *Three Bishops of Dunkeld, Alexander, Rose and Watson 1743-1808* (Perth, 1915), 236.

⁶ 'The Seabury Consecration: Additional Letters', *Hist Mag PEC*, (December 1934), 239-44.

⁷ Beardsley, *Seabury*, 160.

concede that Seabury, though he would have wrecked the prospects of uniting Episcopalians in America if given a free hand, was helpful when restrained by Presiding Bishop White.¹ And he does seem to have become a good bishop so that the Scottish Episcopalians were fortunate, perhaps more fortunate than they deserved to be, in their decision to consecrate. Their luck ran out when they tried to repeat the performance by consecrating Matthew Luscombe for Anglicans on the European continent.²

To the assertions now covered, another should perhaps be added, though it has never been more than an implicit assumption. This is that the title 'Episcopalian' was taken from Scotland to America by Seabury. In fact it was widely used in America in colonial days.³ The full title of the American body was 'Protestant Episcopal Church', though the word Protestant was objectionable to at least one clergyman who said it was unfaithful to the history of the Church of England which 'never had the title of Protestant given it by any sensible writer, unless he was a Scotchman'.⁴

If the Seabury legend is largely a fable, the question that arises is why this fable should have endured despite such evidence to the contrary. The answer is simple. It was useful. The American Episcopalians not only ignored the greater claims of Bishop White but also applied Seabury's name to a college, a seminary, a publishing house, a Sunday school series, and a conference centre. They also incorporated the St Andrew's Cross into a denominational flag. In a period when the English were distrusted, and the Church of England seen as a state agency, they managed to imply that their episcopacy and their liturgy were derived from an independent body in Scotland which country, having no government, could not be blamed for anything. That even Seabury used to casually call his church the Church of England in later life was soon forgotten.⁵ Indeed Seabury's Concordat was interpreted as freeing them from England, one historian writing, 'This secured the principle of national autonomy by the pledge that the American Church would hold no fellowship with the intruding Episcopal organization in Scotland', intruding meaning English.⁶ And in calling into being a Scottish ancestry there was a certain irony. The colonial clergy in New England had long felt pressed by an establishment they called Presbyterian, even though others might call it Congregational, but it now became a link between Scottish and American Episcopalians that 'They both had their

¹ *Ibid.*, 261.

² W. Blatch, *A Memoir of the Rt. Rev. David Low* (London and Edinburgh, 1855), 102, 108, 125, 128.

³ Steiner, *Seabury*, xiii.

⁴ Beardsley, *Seabury*, 370.

⁵ *Ibid.*, 230.

⁶ McConnell, *American Episcopal Church*, 235.

as those politics still existed, but even had the Scots not been sensitive on matters political they would have been unlikely to question him about his political acceptability in America. They knew little of America.

It is tempting to believe that the Scots consecrated because they had some prior links with the Americans, but none can be proved. It is true that English Non-juring bishops had gone to the American colonies, where they were ignored, but there is no evidence that the Scots were particularly interested in this.¹ It is true that Bishop Skinner had a brother who was said to live in Philadelphia, but if it took a letter from the Loyalist cleric Jonathan Boucher to tell Skinner that Bishop White was a good man then his brother cannot have informed him on Philadelphia church affairs.² It is true that the Scots had or had had a predilection to Hutchinsonianism, a philological-scientific system which linked them to certain English high churchmen.³ In America the clergyman Samuel Johnson was a firm Hutchinsonian, and he had converted Bishop Inglis of Nova Scotia and perhaps others.⁴ But though Seabury would probably know of the doctrine from Johnson, and was a student in Edinburgh during the peak year of its ascendancy there, his writings show no trace of its influence. It is also true that Myles Cooper who had followed Johnson at King's College in New York and was a Qualified clergyman in Edinburgh was the actual link in the negotiations, though he only handed the task over to John Allan, Petrie's cousin and business agent in the city.⁵ It might be argued that Cooper must have been a Hutchinsonian or something similar to be an acceptable broker in this affair, but that is unlikely. In America 'he was not supposed to have much religion', though that may only have been a pleasant American description of any Episcopalian.⁶ If Cooper was not as resented as most Qualified clergy it may have been because he was in Edinburgh, which was still considered neutral ground in view of the Scottish Episcopalian slowness to have a bishop there. Only when an English bishop tried to function in Edinburgh did it create furore.⁷

But if the Scots were a little rash in consecrating Seabury, they did not push their luck too far. In 1787 Seabury asked for the consecration in Scotland of Abraham Jarvis, and perhaps of a second

- 1 R. W. Albright, *A History of the Protestant Episcopal Church* (New York, 1964), 83, 97; Schneider, iii, 221.
- 2 Walker, Skinner, 124.
- 3 G. White, 'Hutchinsonianism in Eighteenth-Century Scotland', *Scottish Church History Society Records*, xxi (1982), 157-69.
- 4 Schneider, *Johnson*, i, 31, 46, 255, ii, 19; Lydekker, *Inglis*, 139-40.
- 5 Cooper, Petrie, 74, 152.
- 6 C. H. Vance, 'Myles Cooper', *Columbia University Quarterly*, (September 1930), 280.
- 7 Edinburgh Theological College, 'Bishops' Kist', Letters 2224 (a) and (b), 4 and 5, January 1791.

man, to create a hierarchy entirely independent of the English-consecrated bishops to his south.¹ This Skinner refused, urging Seabury to come to terms with Bishop White and the others. By now Boucher had told Skinner that White was not the heretic Seabury suggested.² Furthermore, it had always been Skinner's aim to place the Church of England under an obligation to the Scots, and not extend the gap between Scots and English into the New World. Finally, after the English had consecrated bishops for southerly America, with a Scottish-consecrated bishop isolated in the north, Skinner may have feared English bishops in Glasgow and Edinburgh and Scottish bishops isolated in northern Scotland. If the Scots were to be seen to be reasonable their client in America must be made to be reasonable, and Seabury got the message.³ By 1789 there was one Protestant Episcopal Church in America, not two. Nevertheless, Americans need of the Scottish legend gave the Scots a secure place in Anglican history. So secure was this place that when the Qualified chapels had made their peace with the Scottish bishops and memory of them had grown dim, there even came to be a legend that Seabury as a medical student had worshipped with the Jacobite remnant in what became Old St Paul's, despite his excessive zeal as a Loyalist in later days.⁴ Thus Scottish Episcopalians were rewarded; the legend of the uncaring English and the brave Scots rebounded to their praise.

Of course it may be thought odd that the English should have allowed themselves to be pilloried in this fashion. But by the time the Seabury legend had really got into its stride the eighteenth-century English bishops were regarded as political creatures, and the new high churchmen made it a point of orthodoxy to be willing to consecrate bishops for every jungle and desert in the world.⁵ Seabury was their hero, and the Scottish bishops were their model. And if the consecration of Seabury was really an inconsequential event, his work as a bishop may have been more influential. For Seabury did move around his diocese; the early American bishops of English consecration only acted as bishops during their annual convention, or when someone actually compelled their attention. White busied himself in his parish, Bishop Madison of Virginia ran a college, and Bishop Prevoost of New York followed the eighteenth-century clerical pursuit of botany, and they were thus more like Scottish than English

- 1 Mills, *Bishops by Ballot*, 257; McConnell, *American Episcopal Church*, 256.
- 2 'The Seabury Consecration: Additional Letters', *Hist Mag PEC* (December 1934), Boucher to Skinner 3, July 1786.
- 3 Mills, *Bishops by Ballot*, 258.
- 4 Steiner, *Seabury*, 50-52; Beardley, *Seabury*, 7 prudently puts this legend in a footnote as a story often told.
- 5 E. B. Pusey, *The Church the Converter of Heathen* (London, 1839); J. H. Newman, 'The Anglo-American Church', *British Critic* (1839); S. Wilberforce, *Speeches on Missions* (London, 1874).



bishops in their view of episcopacy. But as nineteenth-century English bishops became more active their leader in this was Samuel Wilberforce who looked for his pattern to America, where the early activist had been Seabury. But if English high churchmen were obsessed with the example of the American church and read descriptions of it by Wilberforce and Caswall and Newman, their home episcopate was already changing in accordance with new views of churchmanship, and it was as much inspired by a Welsh bishop without a carriage as by Seabury.¹

To-day the legend is a bit faded, as American Episcopalians are less interested in either the English or Scots. Yet Seabury was their first bishop, and he was a participant in the first American consecration, even though this had to wait until there were three consecrating bishops in the undisputed English line.² Nevertheless, the bicentenary will be observed in 1984 at Aberdeen and in Connecticut. In 1884 the toast at the banquet held in Aberdeen was to 'The Church in Scotland' with the prediction that by 1984 the toast would be to 'Scotland in the Church'.³ That is now unlikely. But in 1884 the Americans, proud of their Scottish-style liturgy, were shocked to find that the Scottish Episcopalians in their progressive anglicisation had bound themselves to use only the English liturgy at General Synod.⁴ In 1984 this will no longer be the case, and the liturgy used will probably be neither Scottish nor English but modern multinational. This may be a sign of some new meaning attaching itself to the Seabury consecration, if the old interpretations have served their purpose and are now prepared to fade away. Certainly the event itself was romantic, and to acquire significance that is what usually matters.

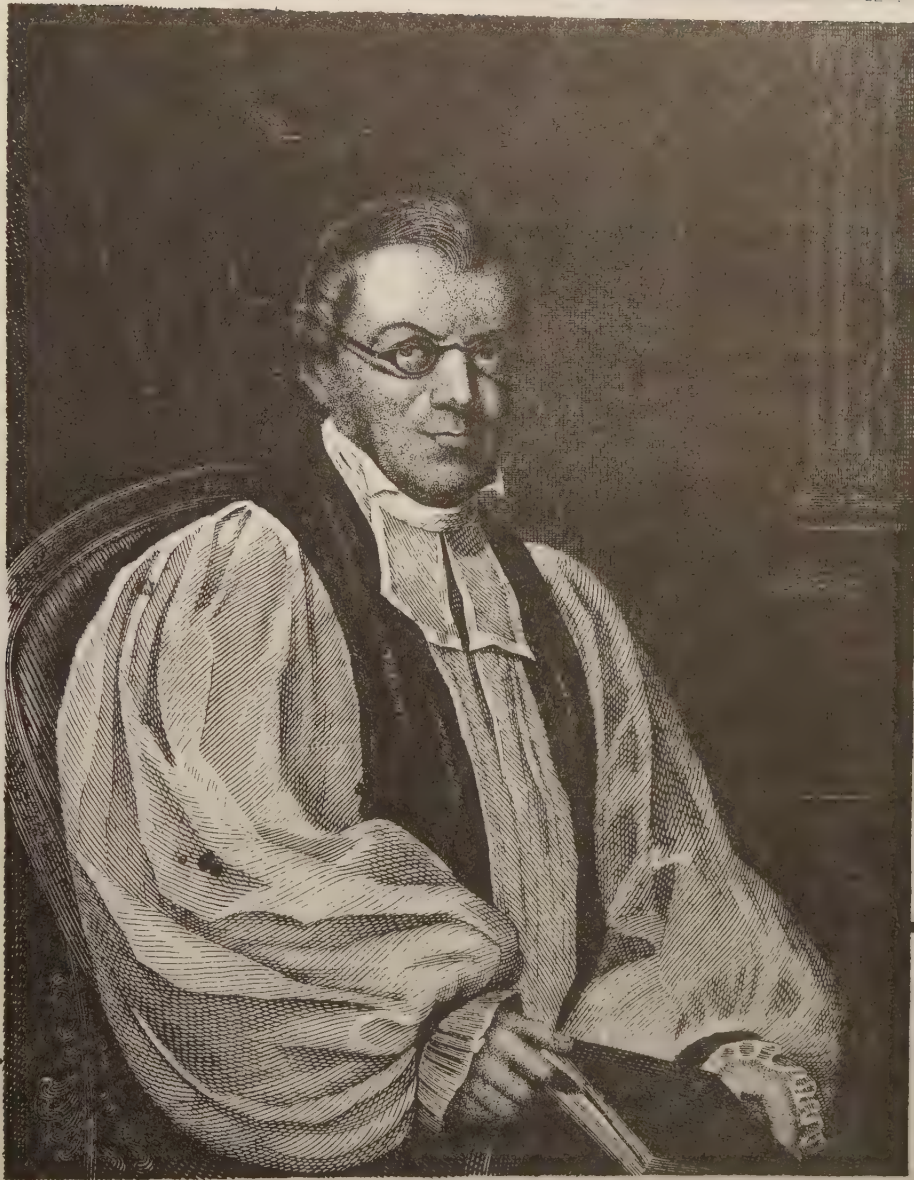
¹ T. Mozley, *Reminiscences, chiefly of Oriel College and the Oxford Movement* (Oxford, 1882) i, 417.

² Beardsley, *Seabury*, 313; that the archbishops' motives were political rather than ecclesiastical is asserted but not proven.

³ *Report of Commemorative Services . . . 1883-1885*, 72.

⁴ *Ibid.*, 74.

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Third Bishop of New York



The Historiographer

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December

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AN INDEX TO

The Connecticut Churchman

(1906–1970)

By

KENNETH WALTER CAMERON



HARTFORD

TRANSCENDENTAL BOOKS – BOX A, STATION A – 06106

INTRODUCTION

The present index of matters, people, places and important incidents relating to the Episcopal Church in Connecticut from 1906 through 1970 may be richly supplemented by another, which analyzes exclusively the hundreds of pictures that appeared in The Connecticut Churchman over the same period. The diligent researcher, therefore, should consult my Episcopal Connecticut in Our Day: An Index to Illustrations, issued in 1983.

Hundreds of parochial facts that could not be conveniently recorded in the following pages may be located by scanning all issues of the periodical itself under such headings as "Diocesan News" or "The Archdeaconries." Scholars will find much of importance under "Historical Articles." Because the year 1970 witnessed the end of the magazine format and the ushering in of a newspaper difficult to index because of its extreme fragility, I have happily ended my analysis at that point. The Connecticut Churchman, to the regret of many who prefer precise titles, is now issued as the Good News.

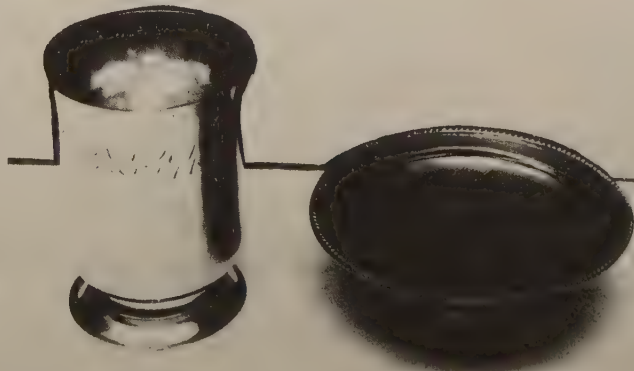
March, 1985.

K. W. C.

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THIS CHALICE and paten of Samuel Seabury's will make their way to each parish in the diocese during the twenty-

month observance

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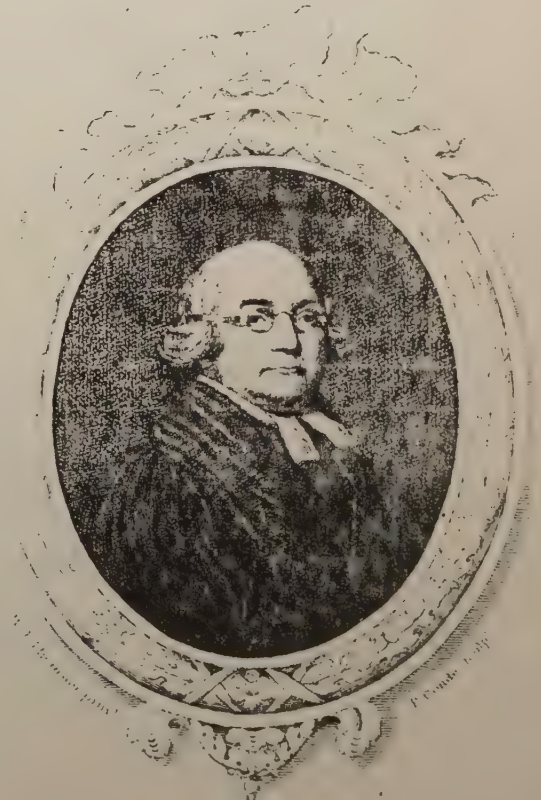
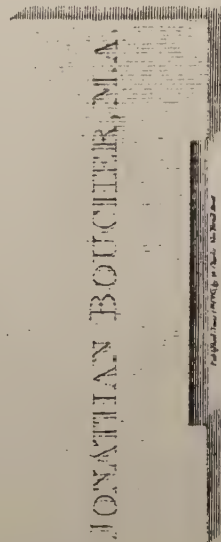
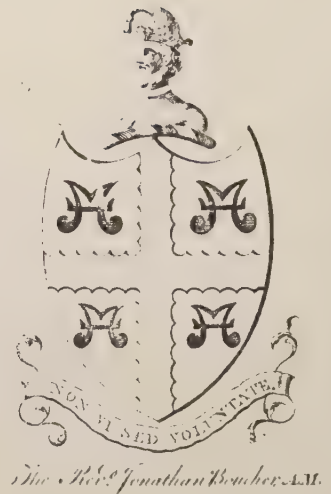
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THE NEW ST. THOMAS'S CHURCH, BETHEL.

ST. GEORGE'S CHURCH, BRIDGEPORT.

Formally Opened and Dedicated.

The newly completed St. George's Church was formally opened and dedicated on Sunday, November 13, the day being marked by special services. New life was instilled into the parish upon the coming of the new rector, Rev. Ellis Bishop, last Spring, and it would seem that the ordinary work of five years had been crowded into the short space of five months in a work of devotion and energy extraordinary in its character. In that time the basement with a heavy mortgage on it and the land has risen to the completed edifice free from debt, the people showing splendid co-operation with the rector in accomplishing this splendid result.

The church is at the corner of Maplewood and Colorado avenues and was commenced some years ago, the basement only being completed and used for several years for the services. A mortgage of \$5,700 upon the lot has been paid off and the cost of the superstructure, about \$4,000, has also been fully paid. That the members of the parish are entitled to a great deal of the credit will be plain when it is said that every bit of the inside finish of the church was done by the men at night after their day's work, assisted by many of the women of the parish.

St. George's Parish is the successor of St. George's Mission, formerly connected with St. John's Parish, and the place of worship was formerly in State Street. In 1902 the new parish was formally set off and Rev. G. M. Robson assumed the pastorate and was successful in building it up. Soon the lot in Colorado Avenue was purchased and the basement of the present church building constructed and used for services.

Mr. Robson resigned in 1906 and was succeeded by Rev. H. B. Ziegler, and later by Rev. F. R. Sanford. The present rector, Rev. Ellis Bishop, came to take charge last April and he at once commenced the work of building the superstructure of the church. The church is entirely in old mission style inside and out, the outside being of cement, and the interior finished in the dark wood so pleasing to the eye. The plans were drawn by R. Clipston Sturges of Boston, and the builders were the Smith W. Hubbell Building Co., of Bridgeport. Architecturally the new church



ST. GEORGE'S CHURCH, BRIDGEPORT.

is pleasing to the eye and makes a great addition to the attractiveness of the section. It is steam heated and lighted by handsome windows and electricity. The handsome altar used in the new church is a present from Christ Church of Ansonia.

There was an early celebration of the Holy Communion at which the Bishop of the Diocese was the celebrant, assisted by the rector. This was followed by a choral service for the children at 9.30. At the chief service at 10.45 the Bishop preached a strong sermon appropriate to the occasion, first congratulating both rector and people upon the good work done. At this service the Bishop, in the presence of the assembled hundreds, burned the mortgage of \$5,700, which amount was paid through the generosity of Mrs. Henry M. Sherman. This part of the service was most impressive. Rev. Ellis Bishop held the tray upon which the mortgage was placed and Bishop Brewster, with a few appropriate words, touched a match to the paper, which blazed high and died down again, while the choir sang the Te Deum, leaving only ashes on the tray.

In the evening a thanksgiving service was held in which addresses were made by Rev. William H. Lewis, D.D., Rector of St. John's Church, and Rev. Henry M. Sherman.

Besides the efforts of the rector and the generosity of Mrs. H. M. Sherman, it is to be noted that the people of the parish have given of their money to the point of extreme self-denial. Both the men and the women worked often late into the night on the fabric of the church itself.



OLD TRINITY CHURCH, BROOKLYN, an example of Georgian elegance, was erected 1770-1771. (Photograph by Stanley F. Mixon. Historic American Buildings Survey Archives, Library of Congress.)



THE CHESTER MISSION

A striking example of what may be done in some of our rather discouraging missions is found in the case of St. Luke's Mission, Chester. This work had run along for 11 years and it was just about decided to close it up altogether when decidedly different methods of management made a most marked difference in the prospects of the mission. The very first task was to develop a friendly and sociable spirit among the members. The ideal relationship was that of the family with its spirit of mutual interest and helpfulness. Instead of hurrying off after church service the people would stay and visit it for a while—quite a long while. Another factor in building this mission up was the introduction of democracy in the management of all its affairs. Everything connected with the management of the mission was brought up after the regular service and decided by the majority

wish of all the people who attended. Especially was this true with regard to finances so that everybody knew all the time just how the treasury stood.

For long periods the services were held only once in two weeks and at all hours as suited the minister in charge, who came from a long ways over very bad roads. There was no Sunday School, the instruction being combined with the service.

The Mission Hymnal was used with hearty congregational singing of familiar hymns.

Now the mission has secured the option, lasting until next November, on a very suitable property situated right in the heart of the village. This building is to be at the call of the community and is especially needed by the County Y. M. C. A. for its boys work. It is being gradually fitted up and arranged by the men of the mission. With this public service in view the building would never have been purchased had it not been felt that such a place was really needed by the town. The plan of the main room is that of a cheerful light, comfortable home, with reading matter and chairs of all kinds for small and large, with easy rocking chairs for older people and mothers with small children. The whole thing is being worked out on a plan probably quite different from any ever used in this state and its outcome will be watched with interest.

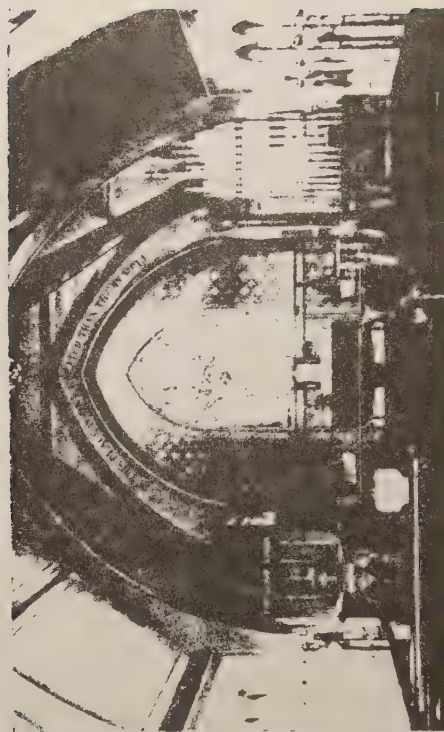


THE OLD CHURCH.



DURHAM—THE PRESENT CHURCH.

Church of the Epiphany



THE INTERIOR.



Grace Church, Hamden, 1847 until 1915

GRACE CHURCH, HAMDEN

During the heavy wind and blinding snowstorm of Sunday morning, December 26, 1915, when the wind was blowing a gale, the tall 90-foot steeple of Grace Church, Hamden, was blown completely off from the church, landing in a complete wreckage on the lawn of the town hall just missing striking the town hall by about four feet. The large bell in the tower also came down in the middle of the crash without injury. The steeple fell at 9:45 a. m. Mr. Sherwood H. Warner had just completed ringing the 9:30 bell and had gone into the church cellar to look at the furnace and shut off some of the draughts, and had just left the church and crossed the street to his home, when the steeple fell with a crash, which was heard for quite a distance. As soon as the trouble was discovered the furnace fire and electric light wires were disconnected, and lumber hastily brought to close in the large opening left in the roof, to keep out the snow and wind as it was feared the entire church roof would be blown off.

The three accompanying cuts show the building as it was before the loss of its steeple, its present condition, and the proposed belfry and tower as drawn by architect Richard Williams who has been very kind in giving his services gratuitously. We also print a cut of the rectory and parish house. Bids received thus far call for an expenditure ranging from about \$2,500 to \$3,500. A campaign will soon be started by the parochial authorities to raise the necessary funds to rebuild the spire or tower.

The movement in behalf of this old and interesting building ought to appeal to many Connecticut churchmen outside of the town of Hamden.

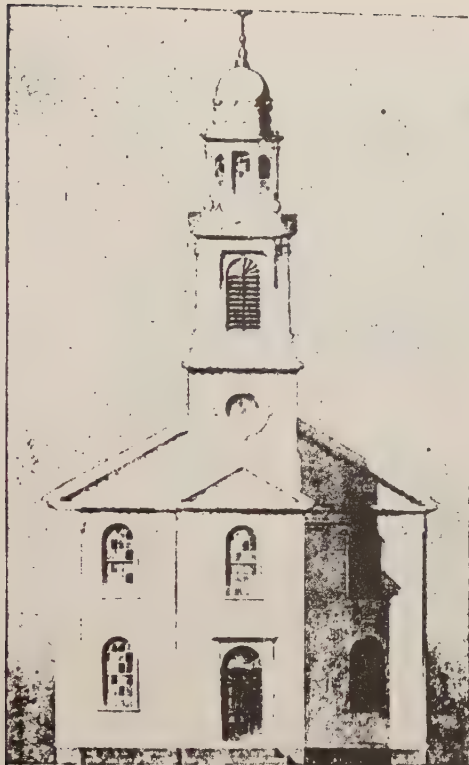
The present church was built in 1820 and consecrated October 4, 1821, by Bishop Brownell, who also officiated frequently at the church after the consecration.

The original spire was the old style round top bell tower, which was later replaced in 1847 by the tall spire, about 90 feet high or about 120 feet from the top of the cross to the ground. This spire was erected during the rectorship of the Rev. Charles William Everest of Rectory School fame. Grace Church originally started at Mt. Carmel on January 1, 1795. This church was built on the east side of the road now called Whitney Avenue, and opposite the Mt. Carmel railroad station.

On January 11, 1819, it was voted to sell the church at Mt. Carmel, and locate nearer the center of the town. The present church was built in 1820 and consecrated October



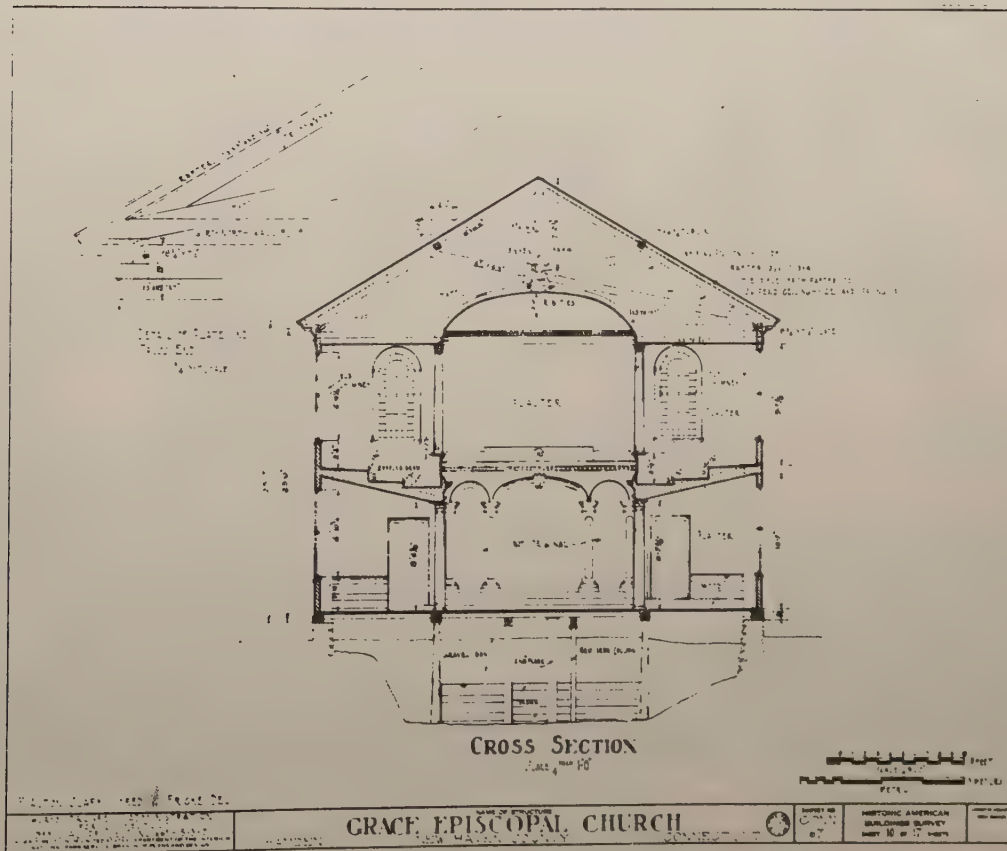
Since December 26, 1915



Proposed new belfry and tower

4, 1821, being located on Dixwell Avenue, Centerville, Hamden, in the rear of the town hall. On March 8, 1819, a committee of five was appointed to make a contract to build a new church 48 feet long and 36 feet wide, with a steeple in conformity with a draft submitted, and the church at Mt. Carmel was sold.

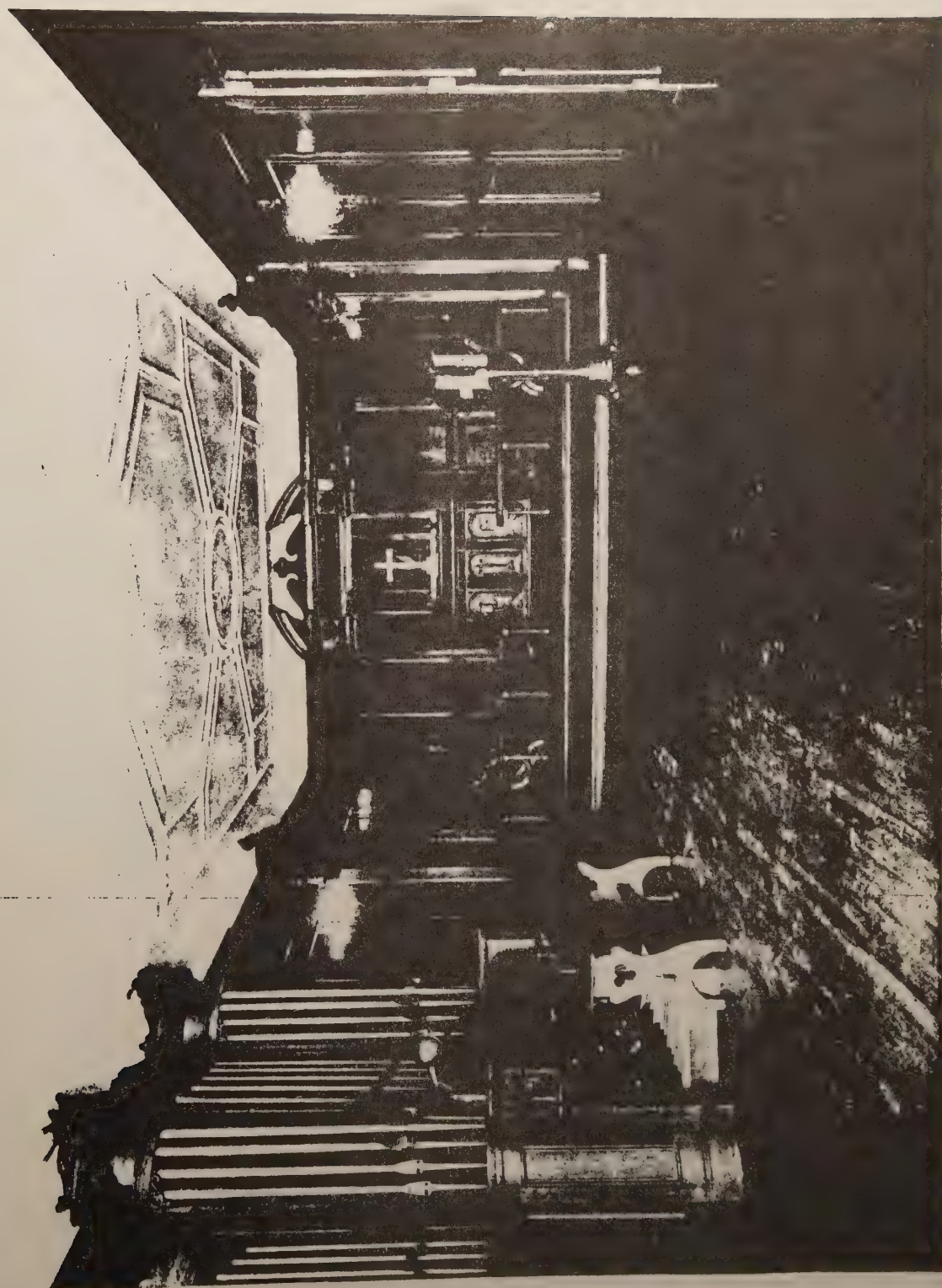
Grace Church ranks among the oldest parishes in the diocese, and its history is of especial interest to those persons whose ancestors, as well as themselves, were connected with it. Such noted men, who were pupils of the Rectory School, as the late Abbott Augustus Low, August Belmont, William G. Low of New York, were confirmed and attended Grace Church, and also James S. Elton, Hon. Burton Mansfield, the late Willis E. Miller, Henry E. Pierrepont, Judge James H. Webb, the late Theodore A. Blake and many other prominent men were associated with the church.



GRACE CHURCH, HAMDEN. Cross Section. (Drawing by F. Alton Clark and Fred W. Fricke, Historic American Buildings Survey Archives, Library of Congress.)



GRACE CHURCH, HAMDEN. Interior. (Photograph by Everett H. Keeler, Historic American Buildings Survey Archives, Library of Congress.)



ST. ELIZABETH'S CHAPEL, ARMSMEAD.

HARTFORD, CONNECTICUT



TRINITY CHURCH, HARTFORD.



North Eastern View St. Andrews Church Kent

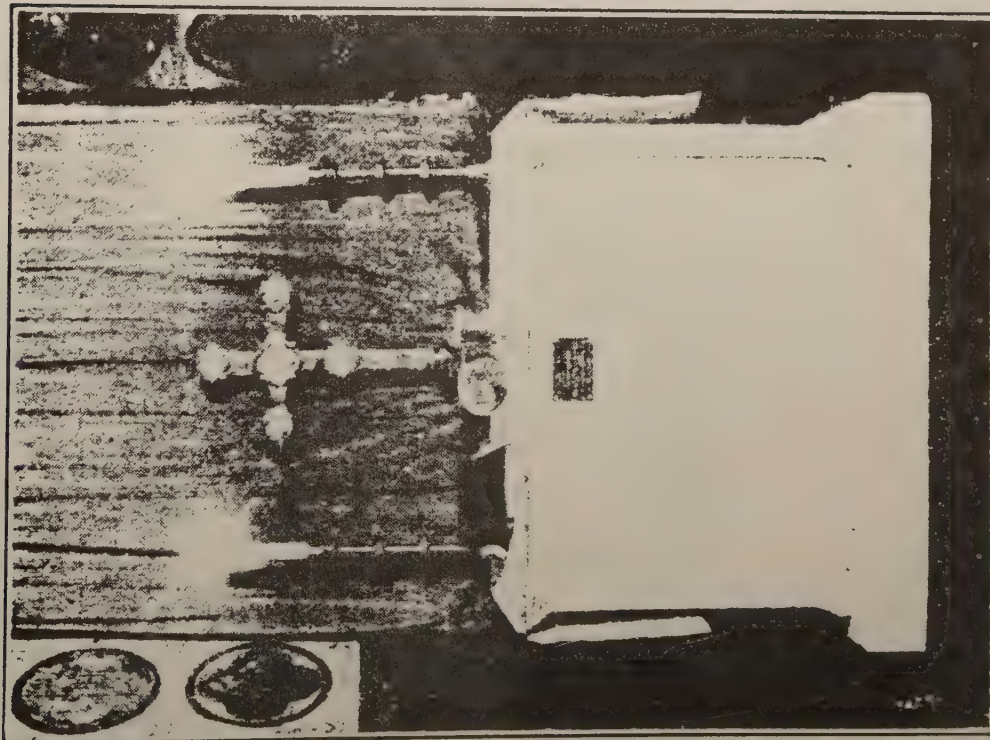
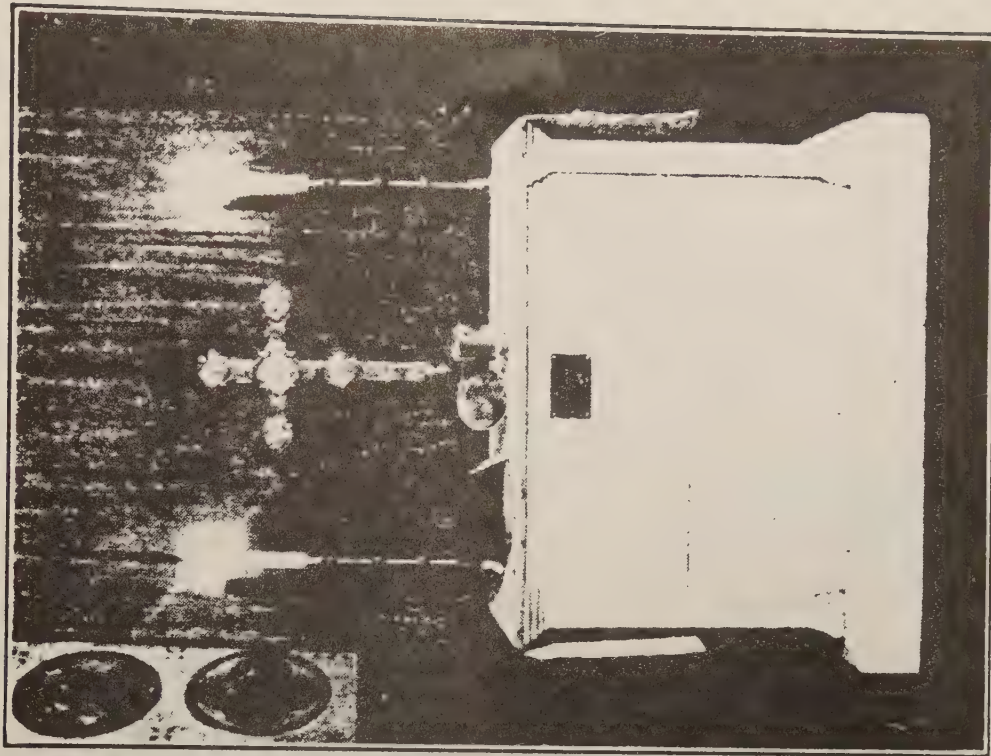
ST. ANDREW'S CHURCH, KENT, was erected in 1826. An early example of the Gothic Revival Architecture. (Sketch by John Warner Barber, for his *Connecticut Historical Collections*, 1836. Original in Connecticut Historical Society.)



EMMANUEL CHURCH, KILLINGWORTH.



ST. ANDREW'S CHURCH, NEW HAVEN.—THE OLD CHURCH.



THE BISHOP SEABURY ALTAR
Now in St. Luke's Chapel, at Berkeley

New Haven

STAMFORD CHURCH 100 YEARS OLD

The Sunday School first met at the home of Mr. Cyrenus Inness on New Hope Road, now 1095 Hope Street, and teachers came out to Springdale from St. John's Episcopal Church, Stamford, to conduct the religious education program for between 12 and 15 children. Among the early

teachers were Miss Sarah Waring, Miss C. Elizabeth Williams and Miss Mary E. Holly.

The group outgrew the facilities of the Inness home within two years and moved to the vacant Knapp store where the program continued until 1868 when Emmanuel Chapel was ready for occupancy.



1863



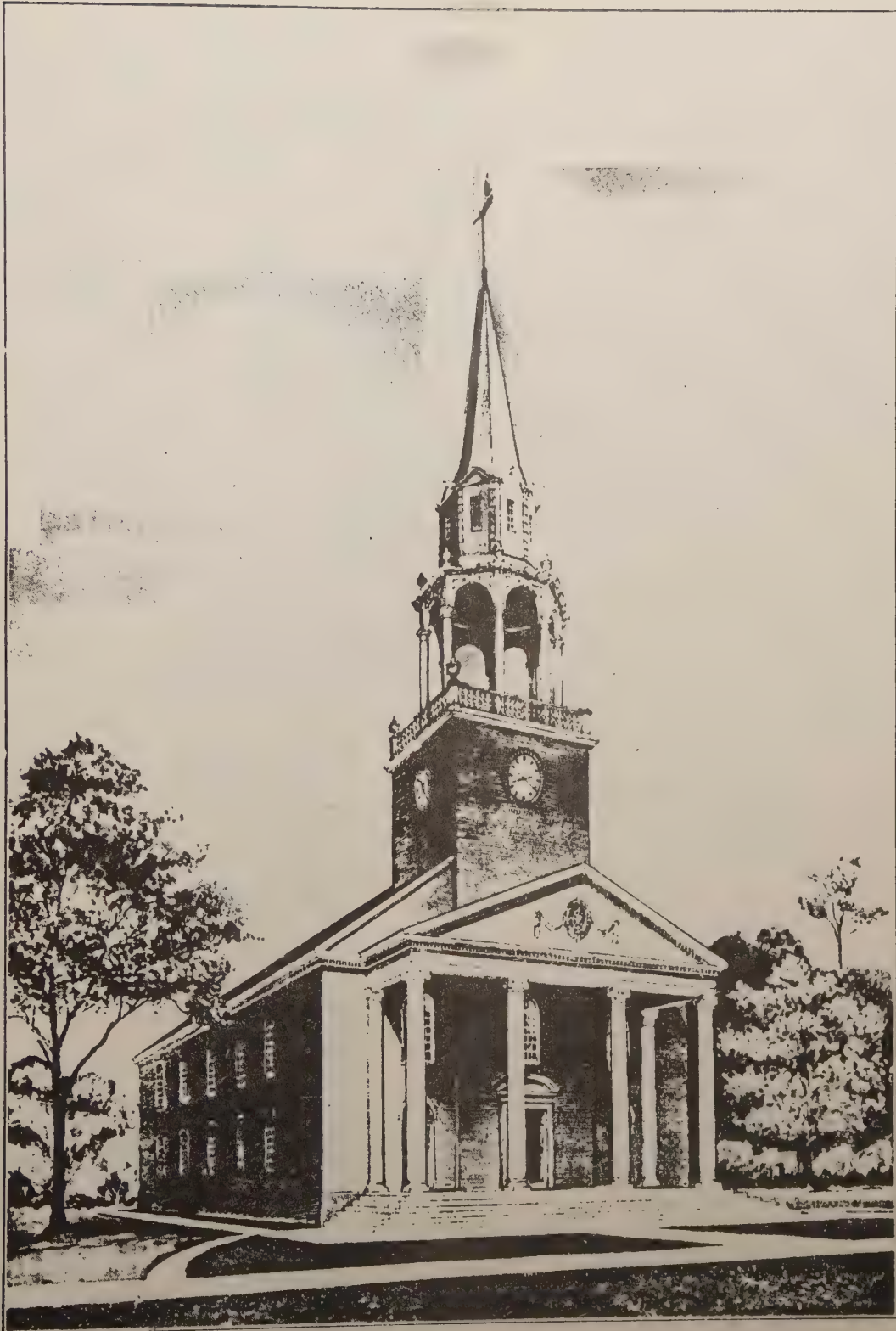
1865



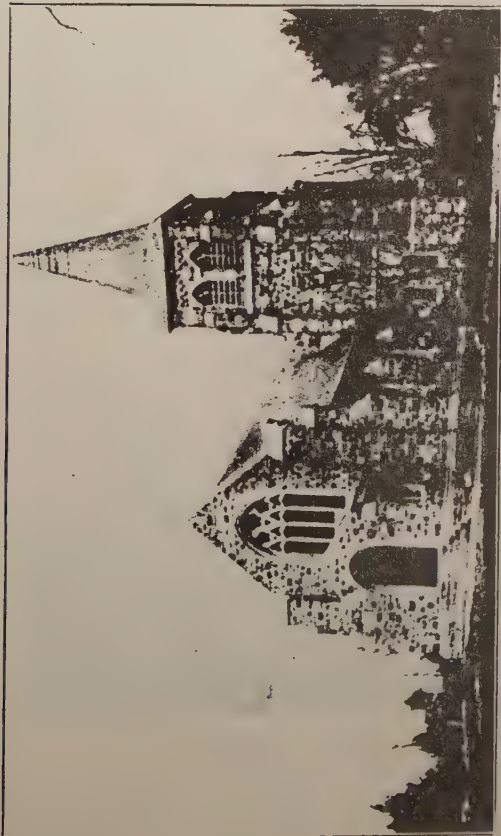
First Church, 1868



The New Emmanuel Church, 1960



THE CHAPEL OF CHOATE SCHOOL
Wallingford



ST. JOHN'S, WASHINGTON—The New and the Old.

St. John's Church, Washington, has a most interesting history. When the Davies family came from England to the part of Washington now known as Romford, they, as staunch church folk, desired the services they had known and loved since childhood, and in 1794 John Davies, Jr., built St. John's Church on his farm in Davies Hollow, giving a deed of the land for the same consideration as that given by his father to the church in Litchfield: "One pepper corn to be paid annually upon the feast of St. Michael, the Archangel, if demanded." In 1815-16 the church edifice was moved to the site whereon it stood for more than a century, the first service being held on May 13, 1816; and was consecrated by Bishop Brownell, October 14, 1820. The 100th anniversary of its removal was celebrated on September 19-20, 1916. As the old church building was falling into decay and was not large enough for present needs, the work of raising a fund to build a new church was begun June 9, 1912, with 65 cents, the offering at the early celebration of Holy Communion on that day as its nucleus. Every cent was raised by gift, and not by entertainments of any sort. The corner stone was laid May 19, 1917, by Archdeacon Humphrey and the Grand Lodge of Masons in the State of Connecticut. The last service in the old church was a celebration of Holy Communion, October 7, 1917.

The new church, which cost \$38,000, was used for the first time on Easter Day, March 31, 1918, with a celebration of Holy Communion and a baptismal service. The building is cruciform, with tower and steeple on the south side, the style being early Gothic. It is built of stone brought from the near by region of Judd's Bridge, having a hammer-broken surface. The floors are laid in brown tiles, and the glass in the windows is rolled cathedral glass of a light lemon color. There is a splendid Moller organ, the gift of a friend of the parish, as are many other articles in the church furnishings, including the altar rail, which is the gift of the Kingsbury family of Waterbury, who are direct descendants of the Davies family.



1795



1839

ST. JOHN'S CHURCH,
Waterbury



1846



1870

1795



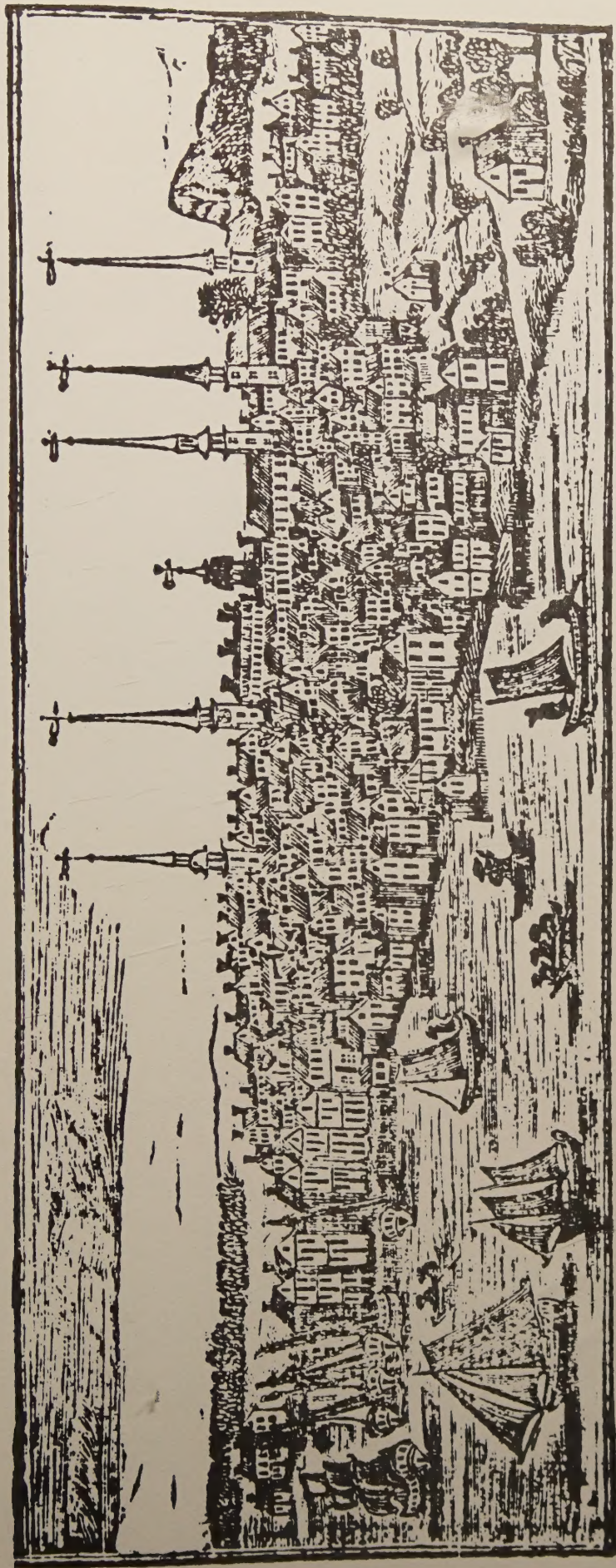
ST. JOHN'S CHURCH,
Waterbury





Town House, Milford.

South view of the Episcopal Church



A SOUTHEAST VIEW OF NEW HAVEN IN 1786.

THE cut is reproduced from the New Haven Chronicle, an obscure sheet which ran from April 18th, 1786 until as late as August 28th, 1787, and is the earliest general view of New Haven. The first spire to the left is that of Trinity Church, a frame building which stood on the east side of Church street, just back of Cutler corner. Next beyond is the College Chapel, which gave Chapel street its name.

